



BIOGRAPHY

OF

DR. FRIEDRICH BENTE



By
JOSEPHINE BENTE



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This volume is written in loving memory of Prof. F. Bente, D.D., of whom Dr. L. Fuerbringer, in the *Lutheraner*, Vol. 86, p. 440, most appropriately says (translated from the German): —

"His was an alert, keen mind, and I do not hesitate to characterize him as one of the acutest and profoundest thinkers of the second generation of our Synod; marked not only by natural talent and diligent philosophical training and self-instruction, but no less also by the ability to express in a precise, firm, and clear manner that which he himself had correctly conceived and comprehended. He knew whereof he spoke, and none of his approximately three thousand pupils will deny that he could also impart this knowledge to his students. He vigorously attacked every problem which presented itself and worked tirelessly until he had completely mastered it. Moreover, he knew how to present the matter in a lively and striking manner. Certainly an independent, original mind.

"In like fashion he wielded a facile pen. Joyously and vigorously he entered the fray whenever the defense of Lutheran doctrine and truth demanded it, and his whole busy life was dedicated to the task of confirming and defending this teaching. And the finest and greatest about this keen, clear, thinker is the fact that he who through personal, independent study was intimately familiar with the old Greek philosopher Aristotle as well as with the more modern German thinker Immanuel Kant (the princes among the philosophers), bowed in simple, childlike submission to the Word of God and was not disposed to deviate even a hair's breadth from the principle 'It is written.'

"In his adroit way he could lead those clever people who sought to argue with him from the philosophical standpoint on the very brink to plunge in and be lost with their human reasoning or in faith to grasp

the alone-saving hand of the Scriptures. In fact, he was a born dialectician, as many discovered who sought to 'start something' with him or actually entered into an argument with him. At times he would go almost too far and not permit the other side fully to express itself; or he would follow his own line of reasoning rather than that of the others. Nor was it entirely impossible that in personal interchange an occasional gruff word might escape him.

"But it was a different matter when he wrote theologically. In the circles of our Synod and even beyond it is well known what splendid work he did in his writings. Especially is this true with regard to the so-called *Triglotta*, the three-language (Latin-German-English) edition of the confessional writings of our Church, which was largely his work."

FRIEDRICH BENTE.

Gerhard Friedrich Bente was born January 22, 1858, in Wimmer, Hanover, Germany. His father's name was Johann Friedrich Bente, and his mother was Anna Marie (Snider) Bente.

The family name was originally Huesemann, but the grandfather of Friedrich married Elizabeth Bente, the owner of a large farm in Wimmer, and according to usage was obliged to take the name of the property owner.

Friedrich was the sixth child in a family of seven children (five sons and two daughters). The first eight years of his life were spent in Wimmer. He very vividly recalled some incidents of his childhood, such as being taken to the *Jahrmarkt* (fair) and eating some delicious molasses cakes, enjoying the clatter of wooden shoes on the pavements when all the schoolchildren were dismissed, and screaming and fighting when his hair was to be cut.

In 1866 Johann Friedrich Bente, with his wife and four children, emigrated to America for civil and religious reasons, sailing from the port of Bremen on July 17.

The boy Friedrich had not been in very robust health, but on board ship he proved to be a very good sailor, always seen on the deck, watching everything going on, and asking questions. During the little more than nine weeks of the voyage he became a great favorite with the captain. The event which made the most lasting impression on

him was the harpooning of a shark. After the big fish was caught, all passengers were ordered into their cabins to be out of the way when it was hauled on deck. Friedrich remained on the bridge with the captain. He saw a pulley rigged up, the fish hoisted on board, and watched the great struggle which followed. The fish lashed about furiously with its immense tail. Only after several hours of work did the sailors master it by chopping off the tail with broadaxes.

The voyage, as was to be expected on a sailing vessel, was not without hardships. For more than a week the vessel lay becalmed off the coast of Africa. In a dense fog a collision with another ship was narrowly averted, and the lookout was severely flogged for failing to sound the horn.

The family arrived in Cleveland, Ohio, on September 27, 1866, after a voyage of sixty-six days, having almost been given up as lost. They were met and welcomed by friends and relatives, also by their eldest daughter, Anna, who had emigrated the year before. Anna (Mrs. J. Wienck) is still living in Barnes, Kansas, and at this writing is ninety years old.

This Bente family (others lived in Euclid, Ohio, and Dover, Ohio) took up their residence in Cleveland, on the West Side, where they became members of Trinity Lutheran Church, the Rev. J. C. W. Lindemann, pastor. Friedrich attended the parochial school. Soon afterwards Pastor Lindemann was called to Addison, Illinois, as presi-

dent of the Teachers' Seminary, and the Rev. F. C. D. Wyneken, the well-known missionary and pastor, and from 1850 to 1864 President of the Missouri Synod, accepted the pastorate, his son Henry, later professor at the Springfield Theological Seminary, acting as his assistant. Dr. Bente always remembered these men with deepest respect.

At the age of about ten years Friedrich's great ambition was to own a violin and to learn to play this instrument. He finally prevailed upon his father to buy him a violin. His first teacher was Mr. Arnold, one of the teachers of Trinity School, who after a year of instruction declared the boy knew all he could teach him. Friedrich loved music and his violin and during all his college years practised diligently. He took a prominent part in the musical life at college, performing in public, teaching his fellow-students, and leading orchestras.

In the spring of 1872 Friedrich was confirmed by the sainted Pastor Wyneken, who, together with his son Henry, pleaded with the boy's parents to send the lad to college. The parents were quite willing, but not being in affluent circumstances nor wishing to accept charity for their son, they decided to send him to Addison, which had a shorter course. When Friedrich learned of their decision, he objected decidedly, saying: "*Wenn ich studieren soll, will ich etwas Ordentliches und Gruendliches lernen.*" He entered Concordia College at Fort Wayne, Indiana, in September, 1872, at the age of fourteen years.

Dr. Fuerbringer says of his college years: "While a student at Fort Wayne, Bente was outstanding not only because of his diligence, but also because of his unique originality, his activities on festive occasions, his leadership and criticism in literary societies, and his captivating violin-playing."

His reports were all signed by President C. J. O. Hanser, who later became pastor of Trinity Evangelical Lutheran Church in St. Louis, Missouri. The report for the last year reads: "*Religion 1, Latein 1, Griechisch 1, Hebraeisch 1, Mathematik 1, Naturwissenschaft 1, Betragen 1.*" He graduated from Fort Wayne in June, 1878.

In the fall of 1878 he entered the Theological Seminary at St. Louis to prepare for the ministry. Here also he remained the same outstanding, diligent, thorough student. During the last year at the Seminary he taught at Zion Lutheran School in St. Louis for a few months. He graduated in 1881, his class numbering thirty-three young men. His diploma, which was signed by Dr. C. F. W. Walther, reads as follows: —

ZEUGNIS.

Dass Herr Friedrich Bente, gebuertig von Wimmer, Provinz Hannover, seit dem 1. September 1878 bis 14. Juni 1881 in dem hiesigen Concordia-Seminar der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten dem Studium der Theologie mit *ausgezeichnetem* Fleisse obgelegen, sich dabei eines *wahrhaft christlichen* Wandels befleissigt und

in dem vorschrittsmaessig mit ihm angestellten oeffentlichen *Examen pro Candidatura* zur Uebernahme des heiligen Predigtamts als *vorzueglich gut* vorbereitet erwiesen habe: solches wird demselben unter Anwuen-schung goettlichen Segens hierdurch nach Pflicht und Gewissen bezeugt.

St. Louis im Staate Missouri, den 15. Juni 1881.

DAS LEHRERKOLLEGIUM:

C. F. W. WALTHER, *Praes.*

G. SCHALLER, *Prof.*

M. GUENTHER, *Prof.*

F. PIEPER, *Prof.*

R. LANGE, *Prof.*

DIPLOMA.

(Translation of the above.)

That Friedrich Bente, born in Wimmer, Province of Hanover, from the first of September, 1878, to the fourteenth of June, 1881, in the local Concordia Seminary of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States pursued the study of theology with *exceptional diligence*, led a *truly Christian* life, and in the prescribed public *Examination for Candidacy* proved himself *eminently well* prepared to assume the sacred office of the ministry: this testimony is hereby given him of obligation and in conscience together with the wish of divine blessing.

St. Louis, State of Missouri, June 15, 1881.

THE FACULTY:

C. F. W. WALTHER, *President.*

G. SCHALLER, *Professor.*

M. GUENTHER, *Professor.*

F. PIEPER, *Professor.*

R. LANGE, *Professor.*

Candidate Bente did not accept a call when he graduated, having in mind to return to the Seminary for another year to sit at the feet of his learned professors and especially to attend the lectures of Dr. Walther. He was the first graduate student of Concordia Seminary.

A call from St. John's Congregation of Humberstone, Welland County, Ontario, Canada, dated February 12, 1882, was given to Candidate Bente. This congregation had formerly belonged to the Buffalo Synod, founded by Pastor Grabau, who had also served the congregation occasionally and some of whose relatives still lived in the vicinity; during the predestination controversy it had joined the Missouri Synod.

In his letter of acceptance Bente expressed the desire to continue his studies at the Seminary until Pentecost. The congregation answered that for various reasons it could not wait so long a time for a pastor and begged him to arrange matters so that he could be at his post by May 7. The call also required him to teach school three days a week except during harvest-time. His salary was \$300 a year, with parsonage and one half acre of land, ten cords of stove wood, and the regular perquisites for baptisms, funerals, confirmations, and weddings.

On Cantate Sunday, May 7, 1882, Candidate Bente was formally ordained and installed in his congregation by the sainted Rev. Christian Hoch-

stetter, President pro tem. of the Canada District. May 14 Rev. Bente preached his inaugural sermon on 2 Cor. 5, 18—20.

According to the Rev. Hochstetter's book *Die Geschichte der Evangelisch-Lutherischen Missouri-synode in Nordamerika und ihrer Lehrkaempfe* (The History of the Evangelical Lutheran Missouri Synod of North America and Its Doctrinal Controversies), embracing the years 1838 to 1884, p. 199, this Humberstone congregation in 1867, having no pastor at the time, requested a public colloquy between Pastor Grabau and Professor Walther of St. Louis in order to avert a split in the congregation.

At first Pastor Grabau consented to the request, but later refused to comply with it. As soon as Professor Walther received the request, he declared he owed it to the Humberstone congregation to appear at such a colloquy; but Pastor Grabau wrote to the congregation that he had "as little dealings with Professor Walther as with the priests (*Pfaffen*) in Spain."

Naturally Pastor Grabau's refusal to the colloquy caused a split, and after a long court wrangle the property was given to the Missouri faction.

Upon his arrival in Humberstone, Pastor Bente found that the congregation was facing a precarious situation. A large number of former members, including several influential families, some of which boasted relationship with the Rev. Grabau, resented

the fact that the congregation had left its old synodical moorings and joined the "upstart" Missouri Synod. When Pastor Bente preached his inaugural sermon, these people sat in a body in the gallery of the church. Subsequently, however, Pastor Bente gained their confidence. A sort of committee representing these former members then waited on him to inquire about admission to his church. They wished to be accepted in a group and asked if the congregation would accept also certain individuals. This created a difficult situation. A rebuff might mean the organization of an opposition congregation; weakness might result in admitting people unfit for membership in a Missouri Synod congregation and thus create a difficulty within the congregation. Pastor Bente solved the problem by informing the committee that he would ask the congregation to accept those whom the committee recommended, but would hold it responsible if by its recommendation the wrong people were brought into the church. Subsequent events showed the wisdom of his course. Many of the Grabau adherents were restored to membership in the church their fathers had helped to found without the harmony of the church being disturbed.

After every Sunday service Pastor Bente conducted a half hour of *Christenlehre*. It was lively and interesting. All the people remained to hear the rapidly fired questions and the answers, which had to be given just as quickly, without delay or long pondering. This kept every one on the alert.

As in all his work Pastor Bente found great pleasure in teaching his parochial school. He writes in one of his letters: "Since I am absolute monarch and Oriental tyrant in my school, I allow myself all manner of sovereign sport and recreation with my boys. The other day — and they obey herein with boundless satisfaction — they had to stand in a straight line on their hands and feet and race each other jumping. Such a picture! And how we all laughed!"

"I have one boy in school who, though by no means stupid, nevertheless is so naive and awkward that I laugh myself almost sick every day. These and many other things put me in such good humor that my instruction, my lectures, etc., become so vigorous that I and the whole class cannot stop laughing all day."

"Considered from the right angle, a school-teacher has a most delightful work [*ergoetzliche Arbeit*]."

"Some of the nonsense that I carried on in school recently to liven up myself and the 'little ones' was this: I drew a big head and a small window on the blackboard. Then I said, 'Attention, everybody!' I then pointed to the figures on the blackboard and continued, 'Here is a head and a window. Daniel, imagine that this were your head and that you would like to put it through the window, — would it work?' 'No,' answered the boy. 'Why not?' I asked. 'Is the head too big for

the window, or is the window too small for the head?" "The head is too big," cried some. "The window is too small," said the others. "Who is right?" I asked. All noticed the dilemma and laughed, and I was pleased to see the cheerful and confused faces and to have strengthened the boys in the art of thinking when I had given them an unsolvable riddle."

"One unique method of punishment was as follows: A little fellow of six years had wasted a whole hour doing nothing instead of writing, and so he was required to repeat the following syllogism until he knew it from memory: 'Major: All lazy boys must be punished. Minor: Johnny is a lazy boy. Conclusion: Therefore Johnny must be punished.' In that manner he escaped the punishment. I wonder whether the little fellow now understands the rudiments of logic and of a genuine syllogism! I believe it is good for teacher and pupil. For the pupil it is an unbearable torture, and it prevents the teacher from losing his temper and becoming angry, which always does more harm than good."

Pastor Bente regularly taught school in Humberstone, as his call required, except during the months when it was necessary for him to teach the school in the Stonebridge congregation until the new teacher arrived. At this time the Humberstone school was taken care of by the writer.

On July 12, 1883, the Evangelical Lutheran congregation in Jordan, Lincoln County, Ontario,

Canada, located thirty miles from Humberstone, called Pastor Bente. He accepted the call and served this little congregation for several years every sixth Sunday.

July 18, 1883, he received a call from St. Paul's Lutheran Congregation of Eden Valley, New York, which he did not accept.

The St. Peter's Lutheran Congregation of Stonebridge, Ontario, Canada, located in a village five miles from Humberstone, needed a man. Wishing to keep their school-teacher, but finding it beyond their means to support a full-time pastor also, they decided to call Pastor Bente and, if he accepted, to be satisfied with such services as he could give them. On October 19, 1884, they sent the call to him, offering him a parsonage, a salary of \$200 a year, and \$50 for horse feed.

The Humberstone congregation was not willing to share their pastor with still another congregation; but knowing the scarcity of pastors and feeling that both places could and should be served by one man, Pastor Bente was inclined to accept. In the voters' meeting in which this matter was to be discussed, Pastor Bente presented all his arguments in favor of accepting and finally told the people: "*Wenn ihr euren Pastor behalten wollt, so lasst ihn ziehen.*" (If you wish to keep your pastor, then let him go.) The congregation permitted him to accept the call, and services were so arranged that each congregation was fully served every Sunday alternately in the morning and in the afternoon.

Pastor Bente remained in the parsonage at Humbestone. This arrangement was found very satisfactory and was continued until he was called to Concordia Seminary in St. Louis, Mo.

The old Grabau congregations were accustomed to three holidays at Christmas and Easter, which necessitated a great amount of preaching on those festivals.

To reach his new field at any time without delay, Pastor Bente was obliged to buy a horse and buggy. The horse, named Billy, became very well known in the neighborhood for his tricks. In the barn at night he would slip his halter, and if the oats box was not covered tightly, he would get the cover off and eat all the oats. If left outside any length of time, he would jump fences until he found a nice green field. Often after he had been completely harnessed to the buggy, he would wriggle entirely out of the harness and quietly eat the grass at the roadside, much to the disgust of his driver.

Pastor Bente was now well established in his congregations, and after three years of bachelorhood he asked Josephine Haserot of Cleveland, Ohio, to share his "weal and woe." In due time they were betrothed on July 12, 1885.

The time of betrothal is the happiest in young people's lives, and the many letters I received during the six months before marriage are my most precious possessions, marvels of love, wit, and wisdom.

At the convention of the Canada District in September, 1885, in Berlin (now Kitchener), Ontario, Pastor Bente delivered an essay on *Kanzelgemeinschaft mit Falschgläubigen*. At the conclusion of the essay Dr. H. C. Schwan, General President of Synod, begged leave to express his personal thanks to the essayist for the good work, which was designated as "*vortrefflich und gelungen*," "*ein Kabinettstueck*." It was printed in the *Kanadisches Volksblatt* and in the synodical report of the District.

Now followed the election of officers. Of the twenty-five delegates nineteen were voting members. The first ballot was cast for candidates for the Presidency, with the following result: Rev. Dubpernell, 9 votes; Rev. Andres, 2; Rev. Frosch, 2; Rev. Bente, 6. The second ballot resulted in nine votes for Dubpernell, two for Andres and eight for Bente. Bente sprang up from his seat and cried in a suppliant voice: "I beg to be left out of the game; for I am, in the first place, too young, secondly too inexperienced, thirdly too much overloaded with work." When the Rev. Dubpernell wished to say a few words, President Schwan, laughing at Bente's fright, cried: "No electioneering!" The election resulted in ten votes for Dubpernell and nine for Bente. A narrow escape for Bente. Everybody laughed, and Bente joined in heartily. On the next Ballot Bente received an absolute majority for Vice-President. In less than

a year President Dubpernell left the District, and Bente became President of the Canada District at the age of twenty-eight years. His comfort was: "*Wenn Gott ein Amt gibt, so gibt er auch Verstand.*" (Wenever God gives one an office, He also gives him the needed wisdom.)

Let Pastor Bente tell of an amusing incident which occurred at this convention: "Rain, rain, rain, nothing but rain. O horrors, the mud! I bought a pair of rubbers to somewhat protect myself against getting wet feet. Yesterday something queer happened to me. I drew one rubber over my shoe, busily talking to the pastors who stood about, and then began to put on the other one. I pull and tug, but cannot get it on. Finally it is about on. 'Ha,' I say, 'at last!' and get up on my feet. But, O horrors, one foot dangles in the air, and the other is two inches too long! 'What is that?' I cry. By this time all in the house are standing around me. My groanings have drawn them here. To my dismay and their great amusement I discover, amid their shouts of laughter, that I have pulled both rubbers over the same shoe!"

On January 28, 1886, Pastor Bente and I, Josephine Haserot, a member of Trinity Evangelical Lutheran Congregation in Cleveland, Ohio, were married by the Rev. J. H. Niemann. We occupied the parsonage in Humberstone, which had been completely renovated. A piano was his wedding-gift to his bride. Both knew and loved good music. For years an hour or two every eve-

ning was spent studying and entertaining each other with music, Pastor Bente playing the violin and I singing and playing the accompaniment on the piano. Besides such vocal gems, with violin obligato, as *Angels' Serenade*, by Braga; *Sing, Smile, and Slumber*, by Gounod; *Wenn ich in deine Augen seh'*, by Carl Huelwisk; *Dost Thou Know that Sweet Land*, by A. Thomas; and many others, we thoroughly studied the songs of Franz Schubert, F. Schumann, Mendelssohn, Beethoven, etc. Pastor Bente had a fine tenor voice, which blended perfectly with my soprano; so we amused ourselves by singing operatic duets.

After this period of relaxation he would read aloud to me, always beginning the reading period with a few chapters from the Hebrew Testament lest he forget his Hebrew. The daily paper and light literature I read to him while he smoked a cigar, a custom we followed all our lives. When he was convalescing from his last severe sickness, I read to him by the hour.

There was always music in our home. The beautiful Lutheran chorals were sung at family devotion. Pastor Bente knew every melody, but not the words; so he would read a line, all would sing it, and in that way go through the whole hymn.

On June 11, 1886, Pastor Bente became a British-Canadian subject by naturalization.

During his Presidency of the Canada District he cleared up several long-standing and unpleasant

controversies (disagreements) in which prominent members of the Missouri Synod were involved. He received long letters, but never wrote such letters. He would work and study to get an answer which was short, clear, concise, and to the point, with no ambiguity possible. Very often a postal card bore the important answer.

February 28, 1888, Pastor Bente received a call from St. Peter's Evangelical Lutheran Congregation in Barnes, Kansas.

September 20, 1888, the congregation in Hamlin, New York, sent him a call. This congregation commissioned the sainted Rev. August Senne of Buffalo to visit Bente's two congregations and to prevail upon them to allow their pastor to accept the call; but to no avail.

January 20, 1890, a call of the congregation at North Tonawanda, New York, was sent him.

About this time his duties as President of the District were so heavy that he asked the Jordan congregation to release him and call some one else.

As District President he attended the conventions of the Delegate Synod and those of the Synodical Conference. He was, *ex officio*, a member of the Synodical Committee on Calls, which meets yearly to distribute calls to candidates. When the calls from his District demanded particular attention, he attended these meetings, which were held in St. Louis; but to save the Synod expense, he would in some years send such calls to the Rev. J. H. Niemann, President of the Central

District, asking him to secure suitable candidates for him.

In June, 1891, he received another call; it was from the theological seminary in Adelaide, Australia, as director and professor.

In 1893 Pastor Bente was first nominated for the English theological professorship, to which Dr. A. L. Graebner was elected. (*Lutheraner*, Vol. 49 [1893], No. 5.) He was then nominated again for the professorship made vacant by Graebner's acceptance of the English chair, to teach the following branches: Patristics, Philosophy, Exegesis, Hermeneutics, Homiletic Exercises, Catechetics. To this position Dr. L. Fuerbringer was elected. (*Lutheraner*, Vol. 49, Nos. 8 and 12.) He was nominated a third time to succeed Prof. M. Guenther. (*Lutheraner*, Vol. 49, No. 15.) Rev. C. C. Schmidt was elected, but declined. Then Pastor Bente was elected. (*Lutheraner*, Vol. 49, No. 21.) September 29, 1893, he received the call. When it was presented to his congregations, both urged their pastor to accept, saying, "This call is worthy of the man."

The call required that he teach Symbolics, Homiletics, Catechetics, Philosophy, and Logic and assist in editing *Lehre und Wehre*, *Lutheraner*, and *Homiletisches Magazin*. The salary offered was \$1,300 a year and free dwelling. Later, during the illness of Dr. Pieper and of Dr. Stoeckhardt, he also lectured in Dogmatics and Old Testament Exegesis for several semesters.

A conference of the Canada District was held in Humberstone October 17—19, 1893, to discuss the resolution, adopted at a pastoral conference in Salem, Ontario, to found a progymnasium in Stonebridge and to prevail upon Professor Bente to accept the directorate. The plan was abandoned after the call to Concordia Theological Seminary was received by him. At this conference, the last one he enjoyed with his brethren in Canada, he concluded his essay on *Die Inspirationslehre der Heiligen Schrift*.

Pastor Bente remained with his congregations until a successor had been called and the call had been accepted, having served in this field from May, 1882, to November, 1893.

The Rev. C. C. Schmidt, Mr. August Brauer, Mr. F. Schuricht, members of the Seminary Board, and his brother, Mr. Henry Bente, who later also served as a Board member for many years, met the family at Union Station and welcomed them to St. Louis on November 15, 1893.

One side of the duplex house on the corner of Winnebago Street and Texas Avenue was assigned us as a residence, where we continued to live for thirty-five years, with Dr. L. Fuerbringer and his family as our neighbors for thirty-three years. After a few days spent in getting settled in the new home, Professor Bente was introduced to the student-body and began the lectures to his classes. When the Seminary reopened in January, 1894,

after the Christmas vacation, Professor Stoeckhardt, who had been conducting early morning (6.20) devotion for many years, turned this duty over to Professor Bente, who attended to it faithfully until Professor Dau assumed it.

On February 5, 1894, Grace Lutheran Church extended a unanimous call to Professor Bente to be the assistant of the Rev. M. S. Sommer. He accepted the call and gave the congregation as much of his time as he could, until his duties at Concordia Seminary became so taxing that he was forced to give up this assistant pastorate.

Emmaus Lutheran Congregation, upon completion of their new church-building on Jefferson Avenue, asked Professor Bente to assist their pastor, Rev. R. Kretzschmar. He helped them a short time and then resigned, saying, "I have not the time to give them efficient help and will not accept pay for poor service."

In 1897 Christ Evangelical Lutheran Congregation of Webster Groves, Mo., was organized, and the Rev. Sommer requested Professor Bente to carry on the work in this mission. For a number of years he served this congregation for \$1 a Sunday, 30 cents of which were expended in car-fare to and from Old Orchard. This compensation was increased, however, from time to time as the congregation grew. In 1915 Bente had built the congregation up to a point where it was able to maintain its own pastor (without assistance from the

Mission Board). Candidate George Luecke was called, accepted the call, and is still serving the congregation.

August 1, 1897, under the guidance of Professor Bente, Grace English Lutheran Congregation of Strasburg, Ill., was organized and after several visits by Professor Bente, and with the assistance of other pastors in the vicinity, a constitution was adopted and a call extended to Rev. Aug. Schimmel, who is still serving this congregation.

In September, 1897, at the convention of the Western District of our Synod in Trinity Lutheran Church, St. Louis, Professor Bente delivered the main essay at the morning sessions, entitled: *Warum sollen wir uns auch in der Zukunft dem modernen Fortschritt in der Kirche ernstlich widersetzen?* (Why should We Also in the Future Seriously Withstand the Modern Progress in the Church?) Dr. Schwan, the President of Synod, complimented Professor Bente upon the exhaustive, thorough, and clear manner in which the subject had been treated.

In the fall of 1906 Dr. Stoeckhardt and Professor Bente — a perfect team — attended the first intersynodical conference as representatives of the Missouri Synod at Fort Wayne, Indiana. (A complete account of this conference may be found in *Lehre und Wehre*, December, 1906, pp. 529—545; January, 1907, pp. 18—33; February, 1907, pp. 77 to 87.) Bente was never enthusiastic about these

conferences, being too keen a judge of human nature to expect any union to be brought about by them.

Some of the students of Concordia College, Fort Wayne, attended these meetings and reported to me that they thoroughly enjoyed Professor Bente's method of making the most of the short time allotted for discussion to each speaker. He sat in the rear of the auditorium, and the moment his name was called, he started his address and continued his talk during his walk up to the rostrum, where the timing started.

For years Professor Bente had entire charge of the *Zeitgeschichtliches in Lehre und Wehre*. From 1899 to 1924 he was editor-in-chief of *Lehre und Wehre* and filled many an issue from cover to cover. A list of articles by his pen will be found at the end of this sketch. All the articles show deep study and careful, thorough work. In the words of Dr. Stoeckhardt none were "*billig*" (cheap).

When the reader looks through this list, he cannot but be amazed at the quality and quantity of work produced, especially when he takes into consideration that in addition to this vast literary work he delivered all his lectures at the Seminary, answered by mail all manner of inquiries made by ministers throughout the Synod, wrote private theological opinions as representative of the Concordia Seminary faculty, reviewed learned theological books as well as lighter literature, and preached

sermons at many important festive occasions throughout the Synod.

At the synodical convention in 1905 the English Missouri Synod offered its institution at Winfield, Kansas, St. John's College, to the German Synod because the English Synod was unable financially to maintain two institutions. The German Synod had for six years subsidized this school to the extent of \$16,500. The Kansas District recommended that the German Synod take over this institution. Dr. F. Pieper, then the President of Synod, commissioned Professor Bente and the Rev. Chas. Obermeyer of St. Louis to investigate the matter. After carefully considering all points involved and especially the future possibilities of the institution, the committee recommended that the offer be accepted, and Professor Bente was commissioned to make the report. At the convention of the Delegate Synod in May, 1908, at Fort Wayne, Indiana, Professor Bente made such a glowing report in favor of taking over St. John's College that this august assembly burst into applause; this to my knowledge is the only time that a speaker was applauded at a convention of Synod. Professor Bente was dumbfounded at the applause, which he certainly had not expected.

June 19, 1908, the theological seminary of the Wisconsin Synod extended to Professor Bente a call as director, inspector of the institution, and professor of Dogmatics, Homiletics, and Pastoral Theology. The Revs. Gausewitz and Knuth of the

Wisconsin Synod came to St. Louis, as official representatives of their Synod, to confer with Professor Bente on the matter and prevail upon him to accept the call. After careful private deliberation and thorough discussion of the matter with the board and the faculty of the St. Louis Seminary he, at their suggestion and request, declined the call.

The amalgamation of the German Synod of Missouri, Ohio, and Other States and the English Missouri Synod had long been contemplated. Dr. F. Pieper, the President of Synod, commissioned Professor Bente and the Rev. J. W. Miller of Fort Wayne to attend the convention of the English Synod in Cleveland, Ohio, in 1909, for the purpose of effecting this amalgamation. Two years later the English Synod held its convention in St. Louis and at the same time when the Delegate Synod was in session. At the opening of one of the sessions of the German body and amid the singing of the *Te Deum* the English Synod in a body entered Holy Cross Church, where the Delegate Synod was holding its convention, and was formally received into the Missouri Synod as the English District. Professor Bente's note-book upon the completion of this commission says: "*Reine Pflicht, selbstlose Pflicht. Durch Gottes Gnade war ich von Anfang an das Mittel und Werkzeug in allen Verhandlungen, um die Vereinigung der deutschen und englischen Synoden herbeizufuehren.*" (Pure duty, unselfish duty. By the

grace of God I was from the beginning the medium and instrument in all proceedings to bring about the union of the German and English synods.)

At this same convention in 1911 a proposition was presented to Synod to buy a tract of land in River Forest, Illinois, and move the Teachers' College from Addison to this new location. Mr. Theodore Lamprecht, a prominent layman of our Synod and classmate of Professor Bente, who saw the future advantages of this movement, pointed them out to his old friend and prevailed upon him to act as spokesman for the group in favor of the movement. Professor Bente successfully presented all the arguments in favor of the movement. On this occasion he showed himself an adroit parliamentarian. When, after he had thoroughly presented several forceful arguments in favor of the change, the time allotted to him had about expired, he concluded his remarks with the words: "Too bad; I had six or seven more reasons which I should have liked to present." When the vote was taken the plan was adopted by a large majority.

During the summer of 1913, when I was visiting my daughter in Westfield, Texas, Professor Bente had his thirty-five-year-old beard and mustache shaved off, to the consternation of his family and friends. When I returned to St. Louis, he met me at the Union Station; but I did not recognize him, although something about him looked very familiar. At the opening of the Seminary in Sep-

tember, 1913, some of the students asked "Who is the new professor?" So completely had his appearance changed. _____

In 1914, at the beginning of the World War, a meeting of prominent citizens of St. Louis was called due to the initiative of former Congressman Richard M. Barthold. It was a real peace movement, intended to devise ways and means to terminate the war then raging and to prevent as much as possible future wars. An invitation was extended to the faculty of Concordia Seminary, and Professors Dau and Bente represented the faculty at the meeting. At this first meeting an organization was formed known as the American Neutrality League (the name was proposed by Professor Bente), whose purpose was to prevent war whenever possible. They determined that an effective way would be to prohibit the sale of war materials to belligerents in any war, present or future, to which our country was not a party.

Professor Bente was delegated by the Neutrality League to go to Washington, D. C., and to present its resolutions to the Foreign Relations Committee and also to President Wilson on February 4, 1915.

These audiences were reported in magazines and newspapers throughout the United States with interesting comments. Professor Bente's official report of these audiences appeared in the *Alma Mater* of Concordia Seminary, Vol. V, No. 7, and reads as follows: —

ARGUMENT ON AMERICAN NEUTRALITY

Before the United States Senate Committee on Foreign Relations in Behalf of the American Neutrality League.

LEAGUE PRO-AMERICAN.

MR. CHAIRMAN AND GENTLEMEN OF THE
COMMITTEE ON FOREIGN RELATIONS: —

I am a member of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States and know that practically all Lutherans are in full agreement with the sentiments which I shall present to you. By delegation I appear before you in behalf of the American Neutrality League of St. Louis, Mo., which in a mass-meeting of more than ten thousand voters on the 10th of January adopted resolutions against the sale of war materials to belligerents in any war, present or future, to which our nation is not a party. The American Neutrality League is neither pro-German nor pro-British, but simply pro-American. Its members are whole-souled, single-minded, true-hearted American citizens. And the only norm by which they would have our nation govern its attitude toward the European situation, and especially toward the sale of ammunition, is pure Americanism, without a squint either toward Germany or Great Britain.

SALE CONFLICTS WITH NATIONAL RIGHTEOUSNESS.

Americanism stands for national righteousness. An American will not approve of, or consent to, any wrong committed by his country to other

nations. Nor will he suffer his country to become a party to a wrong committed by other nations. In every war, however, either both parties are committing wrong, or one party is right, and the other is wrong, or (if such be possible) both parties are acting right. In the first case, by selling ammunition, we assist both parties in wrong-doing. In the second case we help at least one party in doing wrong. And in the improbable third case we commit a wrong by increasing, and thus indirectly becoming responsible for, bloodshed and destruction in a war for which we do not want to be responsible. Accordingly, the American Neutrality League, on the basis of conscience and national righteousness, condemns the sale of war materials to belligerents in every war, present or future, to which our nation refuses to become a party and urges that the present sale of ammunition to European belligerents be prohibited on the same moral grounds on which slavery, lottery, and other public wrongs of the past were abolished.

SALE REFLECTS ON AMERICAN VERACITY.

Americanism stands for national veracity and sincerity. The moral sense of an American protests against duplicity and hypocrisy. Accordingly, Americans insist that the actions of our nation be in full accord with our public declarations. As to the European situation, the attitude of our nation

toward the belligerents, according to the solemn proclamations of our President, is, and is to be, an attitude of real neutrality and public prayers for a speedy peace. The American Neutrality League, however, holds that the present sale of war materials is in glaring conflict with such public declarations of our President, and believes that in the disinterested forum of conscience our nation will not be able to vindicate itself against the charge of insincerity if these sales are continued.

SALE VIOLATES JUSTICE.

Americanism stands for national justice, impartiality, and fairness. In their condemnations Americans are not governed by personal interests and prejudices of race and language. Americans will condemn neither the British nor the Germans before they have been heard and convicted. Americans want everybody to feel and know that we have not by hasty condemnations foreclosed our minds to the truth and that every one who trusts to our arbitration will receive a fair and unprejudiced hearing and a square deal. And the same way Americans feel about our national actions toward the British, French, Germans, and all other nations. Americanism requires that they be in harmony not only with what now constitutes international law (which is only a part of, and not identical with, natural law), but also with the justice and impartiality approved of by the con-

science of mankind and American ideals of fairness. Now, it is evident that the present enormous sale of war materials is actually one-sided and is actually an assistance of the Allies only and is actually of untold damage to the Germans and Austrians. Indeed, we protest our willingness of furnishing ammunition to the Germans also; but the fact remains that actually we are doing it for the Allies only. Justice and fairness, however, demand that both our actions as well as our intentions be impartial. Accordingly, the American Neutrality League holds that disinterested conscience cannot but condemn the present one-sided sale as partial, unjust, unfair, and as unfriendly to the Germans and Austrians and to their American descendants, our fellow-citizens.

SALE ENDANGERS NATIONAL HARMONY.

A peculiar mark of Americanism, as we see it, is broadness. Naturally, Americans ought to be of all men most broad-minded in the appreciation of, and in their good will towards, all nations. Naturally they ought to be broader than Englishmen, Frenchmen, or Germans. Why? Because our nation is an amalgamation of the descendants from all nations, and our national pride and patriotism must include them all. Germany is, as it were, a great field of roses only, France, of lilies only, and so on; but the United States is a garden

blooming with flowers of a multitude of species and varieties. "The Germans," as Roosevelt puts it, "are not merely our brothers, but they are largely ourselves." And the same is true of the British, Irish, Scotch, French, and others. Naturally, therefore, Americans ought to respect and love all of the great European nations as their own kinsfolk and earnestly avoid everything which tends to make them our enemies. And this Americans ought to do in their own interest of peace and harmony, at home as well as abroad, because descendants of the various European nations constitute our own people. A wrong committed by our country against the French or British will naturally be resented by their descendants in America and cause enmity between our own citizens. And an injustice committed by Americans against the Germans and Austrians will naturally breed ill feelings toward our own country in their American descendants, as the millions of present protests testify. Accordingly, the American Neutrality League holds that, in harmony with American broadness and universal good will toward all nations as our own kinsfolk and in the interest of our own unity and peace, the sale of war materials to belligerents in any war to which our nation is not a party ought to be abolished. A neutrality based on such a law is the only neutrality worthy of, and in harmony with, American broadness, American ideals, and American interests.

SALE OUT OF TUNE WITH PEACE MOVEMENTS.

Americanism stands for love of peace. Being descendants of all nations, Americans, more so than others, see the need of peace among the nations. Consequently, more than others, Americans have been the advocates of international peace. Nowhere in the world have there been so many peace meetings, peace speeches, peace societies, peace resolutions, and peace proclamations as in the United States. And Americans take this stand largely in their own interest, because we want harmony and peace at home. For war among the nations of Europe will always have a tendency to create animosity and enmity between their descendants in the United States. If ever, this has clearly been shown by the attitude of the American press and people in the present World War. Naturally, therefore, Americans belong in the front ranks of the advocates of peace among the nations. But how does this American love of, and labor for, peace agree with the sale of ammunition to belligerents in a war to which we are no party? And how, with the present one-sided enormous sale of war materials to the Allies? The American Neutrality League holds that in the disinterested court of common conscience our solemn and loud professions of, and our diligent labor for, peace among the nations will not be held sincere so long as the traffic in the instruments of bloodshed will go on. We must either stop this sale or step out of the ranks of the advocates of peace.

SALE STIFLES PATRIOTISM.

Americanism stands for patriotism. We all love our glorious country with its manifold blessings, but above all with its wonderful people, an epitome, an extract, of the nations of the world. Without this love for our compound community true American patriotism is an impossibility. If the twenty million Americans of German descent hate and despise the remaining eighty, or if the eighty million Americans who trace their origin to any other nation hate and despise the Germans and each other, American patriotism must ultimately degenerate into selfish individualism and racial sectionalism. He, therefore, is an enemy of our country who sows the seeds of dissension and of race antipathy among our people, for he murders American patriotism. A true American loves his own country more than the land of his ancestors, more than England, Scotland, Ireland, France, or Germany. And in the interest of such supreme love for America he will curb his enthusiasm for his kinsfolk beyond the ocean and even forego private gain and advantage rather than wrong his fellow-Americans, create enmity and divisions among them, and thus lower American patriotism. Evidently, the present sale of ammunition, however, is, for reasons mentioned, keenly felt by millions of American citizens as just such a wrong which tends to stifle patriotism. Accordingly, the American Neutrality League holds that in the interest of American patriotism every public-spirited

citizen ought to support a legislation which prohibits the sale of war materials to belligerents in every war, present or future, to which our nation is not a party.

SALE INCOMPATIBLE WITH AMERICAN INDEPENDENCE.

Americanism stands for liberty — personal liberty, civil liberty, religious liberty, liberty of thought and speech, and, above all, for national liberty and independence. Americans will never suffer their country to be treated as a mere appendage of any foreign power. No worthy son of Columbia will suffer her to be tied to the apron-strings of Britannia, Germania, or any other European nation. A true American feels humiliated when he reads how our flag is violated on the high seas and our citizens are molested abroad. And with all his heart he endorses our President, when he, upholding our national honor, protests and takes the proper measures against lording it over free and independent America. Nor does an American who treasures his own independence believe in assisting foreign nations in their wars to curtail and violate their mutual freedom and independence. Accordingly, the American Neutrality League holds that the sale of war materials to belligerents in a war to which we are not a party is in violation of the American ideal of universal national freedom and independence the world over. Moreover, the American Neutrality League believes that the present one-sided enormous sale of

war materials is incompatible with the proper regard for our own freedom; for by it we strengthen a tremendous world-power which even now dominates on the high seas, ignores our independence, violates our flag, and cripples the freedom of our intercourse and commerce with the nations.

SALE ECONOMICALLY DAMAGING.

Permit me to add a brief remark from the utilitarian point of view. Americanism, as we conceive it, stands for the economical ideal of "The greatest good to the greatest number." All our business legislation ought to be governed by this truly democratic principle. Now, the American Neutrality League believes that the sale of ammunition will only increase and prolong the war and hence, though being a source of great profit to a relatively small number, will for a long time damage the commerce of our country as a whole and thereby damage the interests of the greatest number.

SECRETARY BRYAN'S LETTER.

I must not close without a brief reference to the letter of Secretary Bryan (January 25) on the official attitude of the United States in the present war. As far as the American Neutrality League is concerned, this letter is misleading in various points. 1) The letter seems to assume that German and Austrian sympathies are the source of our protest against the present sale of ammunition.

This assumption is unwarranted, as is evident from our resolutions and what I had the opportunity to state in your presence. 2) The letter furthermore assumes that we protest on the basis of international law. This, too, is plainly not the case. We protest on the basis of conscience and distinctive American consciousness. 3) The letter takes it for granted and as self-evident that the acts of our nation are in harmony with the requirements of conscience and the Moral Law so long as they are not in formal and technical conflict with international law. This is erroneous; for international law, even at its best, is but a segment of Moral Law. 4) The letter seems to hold that actions of our own nation, such as the sale of war materials to belligerents, are sufficiently patriotic and American when they do not give Germany or any other nation a valid reason of complaint on the basis of international law. The American Neutrality League, however, maintains that all actions of our own nation should be governed by American interests, American principles, and American ideals. 5) Finally, the letter argues that to stop the sale of ammunition would be a breach of neutrality toward Great Britain. This appears to us both fallacious and un-American. Fallacious, because the argument presupposes the false premise that the United States is bound to sell when Great Britain is able to buy. Un-American, because it ignores the principle that our own acts ought to be governed, above all, by American interests and ideals.

THE AMERICAN THING.

Such, Mr. Chairman, are the views of the American Neutrality League as to the sale of ammunition to belligerents in any war, present or future, to which the United States is not a party. And we feel confident that the conscience of mankind as well as distinctive American consciousness, wherever awake and fairly developed, will respond and admit that we are right. Accordingly, we would like, Mr. Chairman, for you and your committee, and for the Senate in its present session, to enjoy the honor as well as the supreme satisfaction of doing the conscientious, the noble, and the American thing.

MY VISIT IN WASHINGTON.

BEFORE THE SENATE COMMITTEE.

Upon request of the Editors this article was written for
Alma Mater by Prof. F. Bente.

When, on my arrival in Washington in the interest of the American Neutrality League of St. Louis, I called up some of the members of the Senate Committee on Foreign Relations, I was not at all favorably impressed with their willingness of giving me and others a hearing on the neutrality question. After a private interview with Senator Stone and with Senator Hitchcock, however, a public hearing, to be held on February 3, 10 A. M., was granted and arranged for. Mr. Brand

of Chicago was the first speaker, who especially impressed on the Senators the strength of our movement. Then Senator Stone introduced me as a "personal friend" of his, and after answering a number of questions as to my citizenship, my profession, Concordia Seminary, etc., I was permitted to argue the cause of our league as outlined above. Of the Senators present none took exception to any of my statements. One of them referred to my position as the "lofty moral standpoint of the Professor." Senator Stone asked the question "Where would you draw the line between what, according to your views, could, and what could not, be exported?" I answered: "As a principle I would state that the sale of all materials *directly* serving bloodshed and destruction (such as cannons, rifles, bombs, bullets, etc.) ought to be prohibited, while, according to my views, our Government should feel no compunction in selling materials which *may* serve warfare indirectly, but for which there is also another, peaceful, use (such as clothes, foodstuffs, horses, saddles, etc.). Mr. English of Chicago and Representative Bartholdt, who followed as speakers, endorsed my arguments, and the latter adduced a number of cases that serve as precedents, *e. g.*, those of Sweden, Italy, and Switzerland, which countries prohibited the sale and transportation of ammunition to the European belligerents. Bidding me farewell, Senator Stone, the chairman of the Committee on Foreign Relations, expressed his appreciation of my address. He was evidently impressed

with the fact that, in protesting, we are actuated not by Germanism, but by motives moral and truly American.

WITH WOODROW WILSON.

My half-hour audience with President Wilson was, as stated in the February number of *Alma Mater*, dispassionate, cordial, and polite. The Washington, New York, and other papers, which gave a contrary report and spoke of a "rebuking" President, evidently credit Woodrow Wilson with much less wisdom, tact, and courtesy than he is plainly entitled to according to my experience. Rev. Wenchel of Washington by letter informed the President of my desire of presenting our cause to him. The President replied that he would be pleased to see me Thursday (February 4), 11.45 A. M., in the Executive Room. Here I briefly repeated what I had stated before the Senate committee, without directly touching on Secretary Bryan's letter. When I had finished, the President said: "Your views and my views are not as far apart as you may think." Continuing, he said that to stop the sale of ammunition now would be a violation of international law and an unfriendly act against the Allies and would probably mean war. To my question "Then you believe that, when Great Britain is able to buy, we are *bound* to sell?" the President replied: "Yes, or as I would rather put it, When Great Britain is able to buy, we are bound to let our merchants sell." I continued that,

if such were really the case, then ours would be an intolerable situation indeed, because we would be bound to do what we believe to be morally wrong and against American interests and ideals. The President, making no attempt at defending the present sale of ammunition on moral grounds, was apparently satisfied that we cannot but let the sale go on in order to avoid serious complications with the Allies. By way of conclusion the President explained that our hearts ought to be with our country. Naturally, this struck a sympathetic chord in my heart, and I assented spontaneously: "That is exactly what we stand for: Americans must love America more than England, Ireland, France, or Germany." The President, whose intelligent and kindly face looked somewhat care-worn, dismissed me in the same friendly way that he had received me and, after a little friendly chat, asked me to convey his greetings to my colleagues in St. Louis. When I began the conversation in the Executive Room by saying: "It is hardly my ambition to convert you to my views, but I do hope to convince you of the fact that we are single-minded, true-hearted American citizens," the President warmly responded, "I knew that before." And I feel satisfied that this conviction of his has not been weakened by my interview, in which I endeavored to impress upon the President that it is because of just such loyalty toward our beloved country that we protest against the present awful exportation of war materials.

CORRECT REPORT OF THE REPUBLIC.

As soon as I had arrived in the Executive Mansion, a number of reporters wanted to know my business with the President; and when I returned from the interview, they renewed their efforts. I gave them no information, and the same was published of the President. The Washington representative of the *St. Louis Republic*, however, was correct in reporting, February 4: "Professor Bente came here [to Washington] to urge the Senate Committee on Foreign Relations to report favorably the Hitchcock and Works bills, prohibiting the shipment of munitions to belligerents. He is said to have presented the same argument to President Wilson, although the St. Louisan refused to discuss the nature or the result of his interview. Professor Bente came out of the President's office smiling, thus discounting a report published in local afternoon newspapers that he had been rebuked by the President. It was learned on excellent authority that President Wilson and Professor Bente conferred dispassionately on the entire neutrality situation and that both displayed the best of good feelings."

On February 20—22, 1915, Professor Bente, at the request of the Neutrality League of St. Louis, met with Dr. Wesley Hill at the International Peace Forum headquarters in New York City.

April 15, 1916, a public protest signed by

Dr. F. Pieper, Prof. W. H. T. Dau, and Professor Bente was issued against the "Address to the People of the Allied Nations" which had appeared in St. Louis newspapers and had been endorsed by such men as Bishop Tuttle of St. Louis, Dr. Snow, and Professor Lowes.

During these exciting days Professor Bente's pen also was busy. He contributed several articles to the *Abendschule*, a widely read German magazine published by the Louis Lange Publishing Company of St. Louis.

Ten years later, on November 10, 1926, through the mediation of Mr. Theo. Lange of the Louis Lange Publishing Company, Dr. Bente received *Das Ehrenzeugnis des Deutschen Roten Kreuzes* (the honor certificate of the German Red Cross), also the Red Cross medal, from the president of the German Red Cross, through the German Consulate in St. Louis.

The California and Nevada District of the Missouri Synod requested Professor Bente to deliver the essay at the convention held in Orange, California, in July, 1916. In a "weak moment," as he said, he acquiesced and invited me to accompany him. It was the first time either of us visited California, and our pleasure was keen. Before and after the convention the brethren in California took pleasure in showing us the beauties and wonders of the State, especially the immense

distance the eye could reach if the fog did not prevent. In his notes on this trip Professor Bente remarks: "If, yes *if*, it were not for the fog, we could in clear weather look around the globe and see our own coat-tails."

The theme of his essay at this convention was the very timely subject, given in his usual forceful manner, *Was steht der Vereinigung der lutherischen Synoden Amerikas im Wege?* (Obstacles to the Union of the Lutheran Synods of America.) This essay was reprinted, with additions, in book form in 1917. Of this work he said: "The object of this book is not to understate nor overstate, but simply to state the differences as warranted by the facts in the case and turn onto them the spotlight of our Lutheran Confessions." Again: "The object of this book is to promote the unity of the spirit in the Lutheran Church of America, and thus organic union."

In St. Louis, on September 4, 1918, Professor Bente was asked by Major Britton for an interview on the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Major Britton asked questions, which Professor Bente answered. A summary of the interview follows: —

1. What is the name of the synod to which you belong?

The Evangelical Lutheran Synod of Missouri, Ohio, and Other States, numbering over 1,000,000 souls, over 600,000 communicants, and having at

present more than 23,000 soldiers in the Army. It is also represented in Canada, Brazil, etc.

2. What about the origin of this synod?

The Missouri Synod was organized 1847 in Chicago by C. F. W. Walther and a score of other Lutheran pastors and a number of lay delegates from Missouri, Ohio, and other States. In 1839 Walther had arrived in St. Louis with five other pastors, ten ministerial candidates, and about 750 immigrants, most of them from Saxony, Germany.

3. For what reason did they emigrate?

They left Saxony because of religious intolerance and oppression on the part of the government, which would not permit them to teach and practise according to their convictions of genuine Lutheranism, to which they had returned in those days of prevailing unionism, indifferentism, and rationalism.

4. Has there ever been any connection between the Missouri Synod and the German emperor?

Never any whatever, not even in the shape of an exchange of a greeting or a letter or of any exchange professor or of a single lecture or address delivered in any of our seminaries by an exchange professor. When the Kaiser more than a decade ago made his pompous trip to Jerusalem and in 1905 dedicated the Berliner Dom [Protestant dome at Berlin], other American synods (the General Council, the Evangelical Synod, etc.) were repre-

sented; but the Missouri Synod, though by far the largest of them all, did not so much as receive an invitation, because the Emperor knew that it would not have been accepted under any condition. To my knowledge never any one of the Missouri Synod ministers or professors has had, or sought to obtain, a presentation to, or an interview with, the Kaiser or any one of his court. I personally have never in my life (I am sixty years old and have been in St. Louis for the last twenty-five years) spoken to, or cared to speak to, any of the German consuls or ambassadors or any other official representative of the Kaiser. And mine is, as far as I know, the case of practically every minister connected with the Missouri Synod.

5. Did the Missouri Synod ever have any connection with the Prussian State Church (Prussian Union Church)?

None whatever. While the General Synod, for a period at least (say from 1820 to 1860), looked favorably on the Prussian Union Church, the Missouri Synod has always denounced it as a total denial of Lutheranism and absolutely refused to recognize or enter into any form of church-fellowship with it. The Prussian Union Church, apart from being infected, as most of the Protestant denominations also in other countries, with Liberalism (a kind of theology cultivated also in Union Seminary, Harvard, etc.), adopts both the Reformed and Lutheran symbols, while Missouri

emphatically rejects the Reformed and adopts the Lutheran symbols only. As to the Lord's Supper, *e. g.*, the Missouri Synod believes in the Real Presence, while the Prussian State Church (Prussian Union Church) refuses to accept and confess this doctrine, etc.

6. Did the Missouri Synod ever have any connection with any of the *Lutheran* state churches in Germany?

No, not in any shape or form whatever. Moreover, the Missouri Synod has, from its very beginning down to the present day, not ceased to denounce *all* the Lutheran state churches in Germany. Why? Because of the hierarchical, indifferentistic, unionistic, and other heretical corruptions. The sixty-three volumes of the theological monthly *Lehre und Wehre*, published by the Missouri Synod, show conclusively that Missouri from its very beginning has burned all bridges between herself and the state churches of Germany and that she has kept these fires burning down to the present day.

7. Was yours the attitude also of the other Lutheran synods in America?

No. The General Council and the General Synod, at least for a period, were affiliated with the *Allgemeine Evangelisch-Lutherische Konferenz* (General Evangelical Lutheran Conference), composed of the German, Scandinavian, and other Lutheran churches, while Missouri refused to

fellowship also this conference because of its unionistic and un-Lutheran basis. Up to the present day there is not recorded a single case of fraternal (or any other kind of) exchange of delegates between Missouri and any of the Lutheran state churches in Germany. Moreover, in pronounced opposition to all of them, Missouri has endeavored to organize a Lutheran Free Church in Germany (*die Ev.-Luth. Freikirche von Sachsen und andern Staaten*) and has, in a measure, succeeded in its efforts, in consequence of which Missouri has been boycotted and ostracized by practically all ministers and professors in Germany and by not a few in the United States. The gulf between Missouri and the German state churches is greater perhaps than between these state churches and any other of the Protestant denominations the world over. And while the General Council prior to the World War received some of its ministers from Kropp and the General Synod from Breklum, practically all the pastors of the Missouri Synod received their training in the United States, Concordia Seminary in St. Louis alone having turned out almost 2,500 of them.

8. Is there any connection between the Missouri Synod and the German Evangelical Synod in the United States (Eden Seminary)?

Absolutely none. Neither in the shape of pulpit-fellowship nor of altar-fellowship nor in any kind of ecclesiastical work. Our religious attitude

toward this synod is the same as toward the Prussian Union Church. (See Question 5.)

9. Is there any connection between the Missouri Synod and the German Evangelical Protestant Church (Free Protestants, *Freiprotestanten*)?

None. Such a connection would be utterly impossible. Why? Because the Free Protestants are rationalists, denying the very essence of Christianity: the deity of Christ and His atoning sacrifice.

10. Why does the Missouri Synod stand aloof from other Lutheran synods in the United States?

Solely because of doctrinal differences. Missouri holds that church union requires and presupposes unity, *i. e.*, unity in spirit, *i. e.*, unity in principles and doctrines.

11. Is the assertion correct that in the Lutheran merger of 1917—18 (United Lutheran Church) the Missouri Synod refused to amalgamate with the General Synod, the General Council, and the United Synod of the South because it was opposed to the English language?

This assertion, evidently emanating from malicious jealousy, is utterly false and slanderous. The reasons why Missouri in 1917 refused to unite with the General Synod, etc., were the same which prevailed before 1917. (Enumerated under Question 10.)

12. Is the assertion true that the Missouri

Synod holds: Luther's doctrine *must* be preached in Luther's tongue?

This assertion is absolutely, obviously, and maliciously false. The fact is that Missouri publishes in the English language as many periodicals and books, and in the English language preaches about as many sermons, as any one of the other much older Lutheran synods in the United States. Inasmuch, however, as the bulk of the early Lutheran literature (Luther's works, etc.) was written in the German language, naturally the Lutheran Church the world over will always have a special scientific (theological) interest in the German language.

13. But did not Dr. Krauth say: "Take care of the German; the English will take care of itself"?

To be sure he did. But that fact, if it proves anything at all, certainly does not prove anything against Missouri. Why? Because Krauth, who made the statement, died January 2, 1883. Because, furthermore, Krauth never was a member of, nor in church-fellowship with, the Missouri Synod. Krauth belonged to the General Synod and since 1866 to the General Council.

14. Is it the object of the Missouri Synod's parochial schools to cultivate Germany and the German language?

Absurd! Like the Catholics, we believe in regular religious training. Our parochial schools

are annexes to our congregations, maintained in religious interests only. In these schools the German language is used wherever and in as far as the conditions of the congregations (German constituency) call for it. Nor is the English language neglected in these schools, least of all on principle. Moreover, the English language is now, and in the past has been, earnestly cultivated in the Missouri Synod's schools, colleges, and seminaries. Of our theological graduates in the last decades ninety-five per cent. were able to preach in English as well as in German. The strides in English made in the past decade within the Missouri Synod are simply without a parallel in the history of the United States.

15. Does the Missouri Synod stand for, or favor, royalism? And what is its polity?

The church polity of the Missouri Synod is based on the principle that all Christians are free and equal (Matt. 23, 8: "All ye are brethren") and that, therefore, the Christian Church is, and of right ought to be, a spiritual democracy in the strictest sense of this term. Accordingly, in the Missouri Synod the local congregations are supreme, and the Synod has advisory powers only. And beyond the plain Word of God even local congregations and their ministers have no legislative or mandatory powers whatever over their individual members. The one great, but only privilege given to Lutheran ministers by their congregations is to preach the Gospel; nothing more,

nothing less. Therefore, apart from all manner of reasons of a secular or non-religious nature, a Missouri Lutheran naturally takes to, believes in, and is grateful for, the freedom of democratic America, a truth which has been emphasized by Missouri as often as by any other synod in the United States. In the atmosphere of democratic American freedom, for the first time in her entire history, the Lutheran Church was privileged to develop in accordance with her own innate principle of spiritual democratic freedom. A Lutheran of the Missouri Synod is in the very highest sense of the term an American Lutheran, standing not for European, but for American Lutheranism. — And as to royalism, I do not know of a single minister belonging to our Synod who does not believe in democracy as the only form of government truly worthy of intelligent, free, and self-determining human beings. The assertion that the Missouri Synod stands for royalism is rot.

NOTE. — In my statements pertaining to the connections of the General Synod, the General Council, and the Evangelical Synod with German state churches and schools (see Questions 4 and 7) I do not in the least intend to insinuate any disloyalty or civil impropriety on the part of said synods, whose Americanism, as far as I know, is beyond the shadow of a doubt. I am simply stating facts in answer to questions in order to bring out the religious attitude of the Missouri Synod. As citizens the members of the Missouri Synod respect, honor, fellowship, and cooperate with, all fellow-Americans no matter what their religious convictions or non-convictions may be.

P. S. — After reading, and approving of, my statements in the above interview, two facts occurred to me which must be of interest to any one inquiring into the Americanism of the Missouri Synod. The first is that since 1847 Missouri took a live interest in, and endeavored to enter into some sort of union with, the Lutheran Tennessee Synod, then already exclusively English. The English language was on the part of Missouri never a cause for refusing church-fellowship to any synod in the United States.

The second fact is that even before this date (1847), and for a long period after, the Missouri Synod was condemned by all of the Lutheran state churches in Germany, and also by a number of Lutheran synods in America, for Americanizing Lutheranism in its doctrine of the Church and in its church polity. — F. BENTE.

During all this exciting war time, Professor Bente often remarked that he was glad to be alive at such a time "*wenn die Geister und die Leiber aufeinanderplatzen*" (when minds and bodies clash).

In 1917 Bente's book *Gesetz und Evangelium* (Law and Gospel), a reprint, with additions, of one of his articles in *Lehre und Wehre*, appeared as his contribution to the four-hundredth jubilee of the Reformation.

June, 1917, Professor Bente on behalf of the St. Louis faculty presented to the Delegate Synod at Milwaukee a petition asking the Synod to authorize the publication of a Latin-German-English edition of the Book of Concord. The reasons advanced were, primarily, the fact that

during the war it had become impossible to secure copies of the Mueller edition, which was used as text in the courses in Symbolics, and that such a publication would be a fitting commemoration of the four-hundredth anniversary of the Reformation. Following is the text of the overture: —

"Eingabe der theologischen Fakultät in St. Louis, Mo., eine lateinisch-deutsch-englische Ausgabe unsers Concordienbuchs betreffend.

"Da infolge des europaischen Krieges die lateinisch-deutsche Ausgabe unserer symbolischen Buecher von Mueller gegenwaertig nicht mehr bezogen werden kann und wir uns voraussichtlich schon im naechstjaehrigen Unterricht in St. Louis werden durchschlagen muessen mit dem blossen deutschen Text der St. Louiser Ausgabe;

"da auch schon laengst in Amerika eine Ausgabe der Concordia nicht bloss mit lateinischem und deutschem, sondern zugleich auch mit englischem Texte zu einem bestaendig wachsenden Beduerfnis geworden ist;

"da ferner durch eine derartige lateinisch-deutsch-englische Ausgabe unserer symbolischen Buecher das Studium derselben erleichtert und befoerdert und der ganzen lutherischen Kirche unsers Landes ein grosser Dienst und dem wahren Luthertum in Amerika der beste Vorschub geleistet wuerde;

"da endlich durch die Herausgabe einer solchen dreisprachigen Concordia auch der 400jaehrigen Jubelfeier der Reformation, die Gott uns in diesen

trueben Zeiten erleben laesst, ein wuerdiges, nuetzliches und gottwohlgefaelliges Denkmal gesetzt wuerde:

"so sei von uns, den Gliedern der Fakultaet des Concordia-Seminars in St. Louis, Mo., beschlossen, hiermit an die Ehrwuerdige Synode von Missouri, Ohio, und andern Staaten, als Jubelsynode versammelt in Milwaukee, die dringende Bitte zu richten, ohne Verzug die noetigen Schritte zu tun, um so bald als irgend moeglich eine lateinisch-deutsch-englische Ausgabe unserer 'guel denen Concordia' erscheinen zu lassen — der 400-jaehrigen Jubelfeier zum Andenken, der Kirche zum Dienst und zum Lob und Preis Gottes und seines herrlichen Namens.

"Im Namen und Auftrag der Fakultaet des Concordia-Seminars zu St. Louis zeichnet

"Ehrerbietig

"FR. BENTE.

"St. Louis, Mo., den 19. Maerz 1917."

The Synod readily agreed to the overture and appointed Professor Bente as editor-in-chief. The choice of an assistant was left to him, and he chose Prof. W. H. T. Dau as coeditor in the English part of the work.

Upon receiving the commission, Professor Bente set to work immediately. The "Historical Introductions," covering 266 closely printed pages, were in type in the German language by the spring of 1918. At a meeting of the Seminary faculty, the

College of Presidents, and the manager of Concordia Publishing House it was decided to issue this part in English. Professor Bente then rewrote the matter in English. This done, he set to work at editing the text, carefully collating different editions of the Latin and the German text and correcting errors which had been retained in the latest Mueller edition.

When the translation of the English text was begun, a page of Dr. Jacobs's Book of Concord was pasted on a larger sheet of paper, leaving a margin on each side. All corrections or revisions were noted on the margins. Professor Dau first made his alterations and corrections and then submitted the page to Professor Bente, who carefully read the page, approved the corrections, added his own, and then returned the page to Professor Dau. No page was sent to the printer until it satisfied both men.

Since Concordia Publishing House demanded legible copy, Professor Bente's daughters did the necessary typewriting. Later they also read galley-proofs in German, Latin, and English while he read the manuscript.

Bente had labored diligently and incessantly before this great work was imposed upon him; now he put in double time. Nor was he relieved of any other duties, such as editing *Lehre und Wehre* and lecturing in the Seminary. His one thought and prayer was that God would graciously keep

him in strength and health until the work should be finished. He was truly a great and gifted man and endowed by God with almost superhuman capacity for work, but God also required much labor of him.

In June, 1921, the work was finished, and on July 4, 1921, he wrote the preface. This preface was submitted to Professor Dau, who expressed his absolute approval of it in my presence.

For this colossal work Professor Bente received a remuneration of \$1,000. \$400 of this sum he turned over to Professor Dau; \$600 he pledged for the new Seminary, to be paid in instalments. \$400 of this pledge was paid before his sickness came upon him. After his salary as professor was discontinued, he spoke about the remaining \$200 to his pastor, who advised him not to trouble about that since the congregation had collected more than its quota.

When the *Concordia Triglotta* was finished, a great weight was lifted off him, and he breathed many a prayer of thanks that God had graciously sustained him until the work was completed.

At this time a long vacation away from St. Louis, with relief from all duties, would have been the proper thing after the exacting, tedious work on the *Triglot*. Professor Bente was in a very nervous condition, but remained in St. Louis during the summer months of 1921, doing literary work which he had not been able to do while the work on the *Triglot* was in progress.

While engaged with the *Triglot*, Professor Bente also issued his *American Lutheranism*, which was to appear in four volumes. Volumes I and II appeared in 1919. Volumes III and IV were to follow soon after. However, since it was feared that the publication of these volumes, which were to deal with the doctrinal positions of the Joint Synod of Ohio, the Buffalo Synod, the Iowa Synod, and the Synodical Conference, might frustrate at the very outset the work of the intersynodical conferences then in progress, he was asked to defer publication. These conferences finally came to nothing; but Bente was stricken before he found time to resume his work.

After the publication of the *Triglot*, while the reviews on it, from friends and foes, were being published, Professor Bente labored under high nervous tension. His lectures exhausted him, and he often felt pains in the region of his heart, especially after some physical exertion or when excited or irritated; nor could he work as fast as formerly.

As usual, he expected to spend the summer vacation of 1922 in St. Louis, getting ready material for the double number of *Lehre und Wehre*, when my brother, Mr. F. Haserot of Cleveland, Ohio, came to St. Louis and urgently invited us all to come to Northport, Michigan, as his guests, all expenses paid. Professor Bente said the family should go, but he "must stay at home and take

care of his papers." No one agreed to this, and after much coaxing, he consented to accept the invitation. So he spent three weeks of relaxation in the bracing Michigan air, with no papers to think about; for owing to a mistake in the address given to Concordia Publishing House, no proofs of *Lehre und Wehre*, which he expected, reached him. This was the first time in years that he had a real, absolute vacation. This short rest gave him a new lease on life.

His little volume entitled *Amerikanisches Luthertum* (American Lutheranism) is a reprint of articles that appeared in *Lehre und Wehre* in 1918. It may be used as an introduction to the publication *Was steht der Vereinigung der lutherischen Synoden Amerikas im Wege?* The author says in his foreword: "May this small work help to keep awake the interest for the history of the Lutheran Church in America!"

During the years 1919—20 Professor Bente acted as faculty adviser with regard to the athletic events sponsored by the Concordia Seminary Athletic Club.

In June, 1923, the Delegate Synod convened at Fort Wayne, Indiana. Professor Bente read a short English essay entitled "Following the Faith of Our Fathers." The exertion of speaking before such a large assemblage was so great that he came out of the sessions much exhausted, and he suffered a slight hemorrhage, not, as he thought at the time, from his throat, but from his heart.

The complete essay was printed in the Fort Wayne newspapers, and it was translated into German by the Rev. P. Scherf for the *Elsaessischer Lutheraner*, in which it appeared in 1923—24. In 1925 it was published in the *Concordia Calender* of Chicago, Illinois.

During the summer of 1923 he again spent three weeks of his vacation in Michigan, returning refreshed in mind and body. Many may ask: Why only three weeks in Michigan when he had two and one half months vacation? They must remember that *Lehre und Wehre* took no vacation; neither could the editor leave until all material for the double number July-August was assembled, proofs read, and everything in order for the printer.

On November 10, 1923, the title of Doctor of Divinity was conferred upon Professor Bente by the sister institution at Adelaide, Australia. He received congratulations from far and near, most of them saying he had earned this title long before it was given.

On April 29, 1924, Dr. Bente received a letter written by the Rev. P. Roesener in the name of the Survey Committee and with the endorsement of Dr. Pfotenhauer, in which he was asked to write a history of our Lutheran Church in this country, especially the history of our Synod, to be used in parochial schools. All considered him the man for the work, but God ordained otherwise.

At the closing of the Seminary in June, 1924, Dr. Bente was more tired than usual. He complained very little, but his physical condition showed it plainly. He who had always been so energetic and full of life was now obliged to be slow and deliberate in all his actions.

He arranged all material for the double number of *Lehre und Wehre* in the month of July, for the month of August he had promised to spend with his sister on her farm in Barnes, Kansas. He enjoyed this visit and returned to St. Louis seemingly quite rested, although his heart was still giving him trouble.

The Rev. B. H. Selcke's congregation at Petersburg, Illinois, invited him to preach at its annual mission-festival, on the second Sunday in September. He accepted and delivered an English sermon on Gen. 12, 3 in the afternoon service. This was the last time he spoke in public.

On the evening of September 24, 1924, he retired at 11.30 P. M. in a happy frame of mind and in health apparently as good as usual. The next morning, before breakfast, while on the way to his study to get the book for his lecture at 8 o'clock, he was suddenly stricken and fell to the floor. The family down-stairs heard the noise of the fall, and I hurried to see what might be the cause. I found Dr. Bente lying on the floor, conscious, but unable to speak or help himself. Our daughter Frieda, Mrs. Selcke, and her husband, the Rev.

Selcke, also our daughter Lois, Mrs. Wetzel, were fortunately at home for a visit, and we were able to lift Dr. Bente upon his bed.

Dr. John Marchildon, our physician, could not be reached by telephone; so Dr. Kloepper was called. He told us that Dr. Bente was stricken with paralysis and that he could not answer when we addressed him because his tongue was lamed. Later we found that his right hand and arm were also paralyzed. The two organs of his body that he had always used in God's work were disabled. It was a terrible shock to us. Although a very sick man, he at no time suffered any physical pain, for which we were deeply thankful.

Charlotte (Mrs. Woolley) arrived the following day, and Paul (professor at Fort Wayne) came immediately upon receiving the notice of his father's sickness.

The second day of Dr. Bente's sickness Dr. Marchildon took over the case and attended regularly until the summer of 1925, when he moved to Los Angeles, California.

Dr. Marchildon prescribed no medicine, and since Dr. Bente absolutely refused to have an ice pack put on the left side of his head, he said: "Leave it off; keep him quiet; allow nothing to excite him; anticipate his wishes." The trouble his heart gave him he diagnosed as angina pectoris. The third day the doctor bled him to relieve the pressure. No medicine was given until several weeks

had passed; then the doctor prescribed potassium iodid, five drops twice a day and later four drops twice a day for one week out of a month. No diet was prescribed, just rest and moderation in everything.

It was not an easy matter to anticipate and carry out the patient's wishes, because he could not speak at all. His mind was as alert as ever, and he made strenuous efforts to make himself understood by pointing. One instance stands out. He wished a finished article for the next number of *Lehre und Wehre* to be given to Dr. Fuerbringer. We all tried to understand what he was asking for when he pointed to his study. Almost everything on his table was brought to him, but he turned away from everything in disgust. His weakness and nervousness caused the perspiration to break out all over his body, but he would not desist. Finally I recalled that he often placed finished manuscript in the drawer of the hat-rack at the front door to have it handy when the Publishing House man called for it. I carried all that manuscript to him and so found out what he wanted. Now he began pointing again, until finally Paul asked: "Do you want it taken to Dr. Fuerbringer?" With a great sigh of relief he nodded yes. By this method of pointing he made known most of his desires, and after a few days was quite well understood.

Two weeks later, when he was carried downstairs to be in a sunnier room, he made us under-

stand that no other than his old reliable desk-chair could be used.

At the request of Dr. Marchildon Dr. Deppe, a well-known neurologist of St. Louis, called on Dr. Bente for an examination. Dr. Deppe ordered him to sit up a short while every day and added, "You will get well"; but privately he told me, "Your husband is in a very serious condition." Dr. Keller, an oculist, tested and examined his eyes. Dr. Page, a specialist, and Dr. Radentz tended to his dental needs. Dr. Harnisch, an old friend, also gave some advice.

The news of Dr. Bente's illness brought letters of sympathy from friends far and near, and as soon as his doctor allowed it, his colleagues and St. Louis friends called on him.

His pastor, the sainted Rev. C. C. Schmidt, visited him faithfully. Later the Rev. Paul Koenig visited him and often took him in his car when he made sick-calls.

When the corner-stone of the new Seminary was laid, he was given an ear-phone radio set; and with the phone on his pillow, close to his ear, he heard and enjoyed all the addresses.

By Christmas, 1924, he could be up and around in the house for several hours at a time. He wished to attend a Christmas service at Holy Cross Church; but upon trying, he found that he was not strong enough, and a severe heart attack with a hemorrhage was the result.

During his convalescence he was severely troubled with insomnia; so I read to him late into the night before we retired. I would fall asleep, only to wake up in a short time and hear him groaning and sighing with many a prayer to God to get rid of the thoughts which troubled him. When the doctor was told of this sleepless condition, he gave no medicine, but said, "Nothing can be done; sleep will come."

While confined to the house, Dr. Bente busied himself singing our chorals, especially such favorites of his as *Nun lob, mein' Seel', den Herren* and *Wer nur den lieben Gott laesst walten*. This helped his lame tongue very much and gave him something to do besides looking out of the window and "watching the other fellow exert himself," as his doctor had ordered him to do.

When in good health and feeling happy, Dr. Bente had a habit of whistling very cheerily; so I suggested that he try to whistle. He protested that he could not possibly do so any longer; but I encouraged him to try, and in a few days he was very proficient again. This whistling later often helped him to overcome a nervous spell.

By the summer of 1925 he was strong enough to visit his doctor's office. While there, he did most of the talking, which caused the doctor to remark to me: "This man was not able to say a word a few months ago, and now he is doing all the talking." Two years later, when told how lame his tongue

had been, people expressed surprise at the ease with which he conversed. His arm and hand came back to life also, but his fingers would not respond to his will; he could not close them.

The months from August to October, 1925, were spent in Northport, Michigan, Dr. Bente perceptibly improving and gaining strength. From November, 1925, to June, 1926, was spent in Orlando, Florida. When the Delegate Synod convened in St. Louis June, 1926, Dr. Bente was able to attend most of the sessions.

Dr. Kloepper called and took his blood-pressure and heart-action, pronouncing both normal, and informed us that he had requested Dr. Leland Alford, neurologist, to call and see Dr. Bente. Dr. Alford came a few hours before we were leaving for Northport, examined his nerves, and listened to his speech. Dr. Bente asked the neurologist whether in his opinion he would be able to hear sermons, read galley-proofs, assist in the correspondence course, contribute items to the periodicals, etc., to which Dr. Alford replied that he could see no reason why he could not, but that he would not be able to lecture. This was the last time Dr. Bente saw a doctor in St. Louis. Naturally Dr. Alford's opinion pleased us and gave Dr. Bente new courage, making him hope that he would not be absolutely useless. After his sojourn in Northport during the summer he felt as though he could work again when the new Seminary opened in October. But this was not to be.

Prompted by the report of the neurologist, which held out little hope of a complete recovery on the part of Dr. Bente, the Seminary Board felt in duty bound to call a man in his place to relieve the other members of the faculty of the added burden and advised me of the Board's intention to retire Dr. Bente at the end of the year.

At its meeting held October 18, 1926, the Board of Control of Concordia Seminary adopted, and mailed to Dr. Bente, the following resolutions:

"WHEREAS, God in His inscrutable wisdom, to which we submissively bow even though we do not understand it, has seen fit to incapacitate our esteemed Dr. Frederick Bente for the work for which he had been called as professor of our institution; and

"WHEREAS, Dr. Bente has rendered invaluable service to his Synod and the Church at large in numerous ways, especially by the many articles, pamphlets, and books issuing from his ever facile pen, and an immortal service by that monumental work which in connection with his colleague Dr. Dau he was permitted to undertake and bring to a successful finish, the *Concordia Triglotta*; and

"WHEREAS, There are good grounds for the hope that by proper care Dr. Bente may within reasonable time regain his strength, so that his valuable gifts may again be placed into the service of the Church, if not as professor, then in some other manner; and

"WHEREAS, This care cannot be given him without sufficient financial aid on the part of Synod; and

"WHEREAS, Dr. Bente's literary efforts have been a steady source of financial income to Synod and therefore Synod is really under financial obligations to Dr. Bente; and

"WHEREAS, Finally, the local Board of Control is not in a position under existing rules and regulations to render the needed financial assistance; therefore be it

Resolved, That the Board of Control of Concordia Seminary urge upon the Board of Support to grant an especially liberal support to our venerable Dr. Bente; and be it furthermore

Resolved, That the local board petition the Board of Directors to grant to the Board of Support the authority to act in this matter; and be it finally

Resolved, To spread these resolutions on our minutes and send a copy of them to Dr. Bente, to the Board of Support, and to the Board of Directors.

THEO. LAETSCH, *Secretary*.

While Dr. Bente was still in Carey, Ohio, where he had gone together with his daughter Charlotte after leaving Northport, Michigan, he received a letter of sympathy from his colleague Dr. Th. Graebner. His answer was: "May the Lord requite and bless you for the very kind words

to his undeserving servant, words which fell like balm on a burning heart and put the tears in my all but tearless eyes."

In November, 1926, Dr. Bente returned to St. Louis, and we spent the winter and the next spring in the old home, dismantling it and disposing of household effects. What to do with the immense library was a problem. Some books were given away; some were sold; but still there remained many, many volumes, packed in boxes. Dr. J. T. Mueller of the Seminary Library Board asked me whether Dr. Bente would consider selling the books to the Seminary library and, if so, to name a price. After due consideration Dr. Bente placed a modest price upon his cherished books, and they became the property of the Seminary.

Dr. Bente never asked for nor accepted, though it was offered, any financial assistance from Synod, at no time before, during, or after his sickness. In May, 1931, the Board of Control of Concordia Seminary gave me a check for \$350 to help defray his funeral expenses.

In the spring of 1927 the old home where he had done most of his life's work and where we had lived so happily with our children was vacated and closed. Before leaving, with tears in our eyes, we sang the old German folksong: —

So leb denn wohl du "altes" Haus;
Wir ziehn betruibt von dir hinaus;
Wir ziehn betruibt und traurig fort,
Noch unbestimmt an welchen Ort.

At that time we did not know where our next home would be.

October, 1927, found us in Redwood City, California, where Rev. J. Marozik, husband of Esther Bente, had been called. The next spring, having decided to remain in California, we acquired a modest six-room cottage, one room of which we occupied, renting the remainder of the house as a parsonage.

Here Dr. Bente was out in the sunshine practically all day and found great pleasure in working in his garden surrounding the little house. His health improved; his nerves became stronger, and his speech was very clear; but his heart still gave him occasional trouble. He frequently attended the monthly conferences held in Oakland, was a daily guest at the convention of the District in San Francisco in 1928, and also for one day a guest at the convention in Stockton in July, 1929. He showed the same interest as always in synodical matters and read with pleasure the periodicals sent to him by Concordia Publishing House.

It never tired him to drive several hundred miles a day in an auto. He learned to love the mountains, the climate, and the smooth highways and the wonderful scenery of California and especially his pretty, modest home. He keenly enjoyed his radio, listening to the wonderful symphonies, the good vocal and instrumental music, also lectures on all kinds of topics. The Lutheran Hour gave him particular pleasure.

He felt and looked very well, but he remembered his heart trouble and knew that at any time his heart might fail him. He frequently spoke of his death, giving instructions about certain things he would like done. A few days before his death he remarked to me, "I certainly feel well; I may live to be a very old man."

The day of his death he was quite excited about transplanting a two-year-old pine-tree that had grown too tall for its place near the house. After this was accomplished, with the help of a kind neighbor, he rested in the sunshine, smoked his pipe, and worked around in the garden until 5 o'clock, when he came into the house to listen to the radio, which for the first time did not please him. At 6 o'clock a severe heart attack, always accompanied by a hemorrhage and loud rattling in the throat, came upon him, and I quickly helped him to bed. He suffered a bad spell of nausea, and while I was administering all the help possible, he repeatedly said, "*O Liebste*, [O dearest,] *bleib bei mir!*" He asked to be raised to a sitting position, which request was later complied with; and then, before the doctor who had been called could arrive, and while the Rev. Marozik was praying the Lord's Prayer and the 23d Psalm and pronouncing the Benediction, our dear husband and father quietly fell asleep, without a struggle, at 7 o'clock, December 15, 1930.

On December 17 a funeral service was held in

the parish-hall of Redeemer Lutheran Congregation at Redwood City, California. The Rev. A. Brohm officiated at the altar; the Rev. G. Bernthal preached the sermon, on John 16, 22; the Rev. G. Kirchner acted as organist. All pastors of the Bay District, most of whom had been his students, attended the service. I then took the remains of the deceased to St. Louis. December 22 a funeral service was held in Holy Cross Church, where he had been a member as long as he lived in St. Louis. His former pastor the Rev. P. Koenig, his colleague for many years Prof. F. Pieper, D. D., and the Hon. President of Synod, the Rev. F. Pfotenhauer, D. D., spoke at this service. The favorite hymn of the departed, *Nun lob, mein' Seel', den Herren*, the Advent hymn "The Bridegroom Soon Will Call Us," and "Asleep in Jesus" were sung by the congregation. Pastors from near and far came to pay their last respects to their brother. He lies buried in Concordia Cemetery, St. Louis, Mo., where so many other great teachers of the Missouri Synod have been laid to rest.

Thus came to a close the life of a sound theologian and keen thinker, a model preacher and teacher, a kind and good father, a loving, solicitous husband. That he was a true, firm, and modest Christian his many writings testify.

On account of the solid, sound, and substantial contents of his addresses and sermons Dr. Bente was often asked to speak at great celebrations, for example, at the Delegate Synod in Milwaukee in

1890; at the hundredth birthday anniversary of Dr. C. F. W. Walther, celebrated in St. Louis during the convention of the Thirteenth Delegate Synod; at the jubilee service commemorating the four-hundredth anniversary of the Reformation of the Church during the convention of the Delegate Synod in Milwaukee in 1917; at the dedication of River Forest Teachers' Seminary, in 1913; at the corner-stone-laying of the new building in Winfield, Kansas, in 1915; at many Reformation and mission-festivals. He also delivered numerous addresses on neutrality, in St. Louis and in other cities, to immense audiences. As a toastmaster at banquets he was unexcelled, and his after-dinner speeches were "always worth listening to."

As a school-teacher, while in Canada, he was unique and original in his methods, and the children made rapid progress. As a preacher he took pains to write clear and instructive sermons, which he delivered in a forceful, lively, and entirely natural manner, which could not but command attention. He was convinced of what he preached and tried to convince his hearers.

The three thousand and more students who attended his lectures at the Seminary and graduated under him can testify to his ability as a theological professor.

He had a great and deep love for his children. He was at all times solicitous about their health and their general welfare. He especially loved the little helpless ones and was always gentle toward

them. He would fondle and kiss them, tease them, and play with them. When I was busy at some household task, he would gladly take his book, sit by the cradle, and rock the baby while he read. Often, to my amusement, he involuntarily rocked the cradle with no baby in it.

He is survived by me, his widow, and eight children: Paul, Hugo, Charlotte (Mrs. W. D. Woolley), Frieda (Mrs. B. Selcke), Oscar, Rhoda (Mrs. W. Arndt), Esther (Mrs. J. Marozik), and Lois (Mrs. H. Wetzl); also by twelve grandchildren.

There can be no more fitting conclusion of this biographical sketch than the impromptu remarks which Dr. Bente made in acknowledging the tributes paid him at the celebration of the silver anniversary of his theological professorship. The address affords an intimate glimpse of his character.

ADDRESS DELIVERED BY PROF. F. BENTE

at the Silver Jubilee Celebration,
December 2, 1920,

Concordia Seminary, St. Louis, Mo.

Es war ein ebenso edler wie wahrer Gedanke, als Mayor Bosse in seiner Rede unter anderm auch bemerkte: "Von allen meinen Beschaeftigungen halte ich die Arbeit an der christlichen Gemeinde und Kirche fuer die herrlichste und hoechste." Wie koennte auch ein Christ anders urteilen? Nichts ist eben gross, wahrhaft gross, als der grosse Gott allein, in dem wieder nichts so wunderbar gross ist als die Liebe und Gnade, die er in Christo Jesu geoffenbart hat. Und in der ganzen Welt ist nichts wahrhaft gross und herrlich als die Kirche, das unscheinbare, verachtete Haeuflein derer, die das Evangelium von der Gnade Gottes in Christo erkannt und angenommen haben. Und von den sichtbaren Kirchengemeinschaften steht wiederum keine so schoen und herrlich da als die lutherische mit ihrem goldlauteren Bekenntnis der Wahrheit.

Daraus folgt nun auch, dass es keinen Dienst auf Erden gibt, der so gross und herrlich waere wie der Dienst in dieser Kirche und die Arbeit fuer die Ausbreitung der ihr geschenkten Wahrheit, und insonderheit auch dieses, dass von allen Aemtern wohl keins segensreicher und zugleich auch verantwortungsvoller und schwerer ist als eben das Amt,

das uns hier am Seminar befohlen ist, naemlich Prediger auszubilden, um die Kirche des lauterer Bekenntnisses zu bauen und ihre Wahrheit auszubreiten.

Und dabei sind wir armen Menschenkinder doch zu nichts in der Welt weniger geschickt und tuechtig als eben zu dieser grossen Arbeit. Gott selbst muss hierzu sowohl Kraft und Vermoegen wie auch die rechte Gesinnung und rechte Erkenntnis verleihen. Auch hier in diesem Concordia-Seminar kann niemand weder etwas Heilsames lehren noch etwas Heilsames lernen, wenn der Heilige Geist nicht selber der Lehrmeister ist.

Hieraus folgt aber auch, dass aller Dank, alle Ehre und aller Ruhm fuer das, was an unserer Arbeit nuetzlich und gut ist, einzig und allein Gott gebuehrt, der hier alles allein ausrichten und vollbringen muss. Was darum die freundlichen Worte anbelangt, die am heutigen Abend auch meine Person betreffend geredet worden sind, so kann ich davon fuer mich selber rein gar nichts in Anspruch nehmen. Lutheraner legen alle Kraenze, die man ihnen windet, und alle Kronen nieder zu den Fuessen des Lammes, das wuerdig ist, zu nehmen Lob und Ehre und Preis von Ewigkeit zu Ewigkeit. Nur die freundliche und wohlwollende Gesinnung, die sich in den Aussprachen meiner lieben Studenten, Kollegen und Amtsbrueder kundgegeben hat, nehme ich an mit dankbarer Freude, indem ich zugleich bitte, mir diese allezeit bewahren zu wollen.

Soll ich nun noch kurz angeben, was fuer Wuensche am heutigen Abend durch meine Seele gegangen sind, so nenne ich vornehmlich drei. Erstens, wenn es Gottes Wille ist, dass ich ihm noch ferner in seiner Kirche dienen soll, dass er mir dann fernerhin dazu auch Kraft und Vermoegen verleihen und vor allem die rechte Gesinnung und ungefaelschte Liebe zur goettlichen Wahrheit in mir erhalten und staerken wolle; zweitens, wenn es Gottes Wille ist, dass ich ihm hier in diesem Kreise und hier an diesem Seminar noch weiter dienen soll, dass dann meine teuren Amtsbrueder und insonderheit meine geschaetzten Kollegen sowie die lieben Studenten dieses Seminars auch ferner mit mir haben moegen Geduld und Langmut, wie sie mir solche nun schon mehr als fuenfundzwanzig Jahre in so reichem Masse erwiesen haben; endlich, wenn einst Gott uns allen seinen schoenen, seligen Himmel oeffnen wird, dass er dann auch mir samt all den lieben Meinen in demselben eine Huette anweisen wolle, eine kleine, bescheidene, entlegene, damit ich ihm in alle Ewigkeit dienen moege als der geringsten Tuerhueter einer in seinem grossen, herrlichen, heiligen Tempel, was er seiner treuen Verheissung nach auch tun wird.

TRANSLATION OF DR. BENTE'S REMARKS.

It was a thought as noble as it is true when Mayor Bosse, in the course of his remarks, said: "Of all my activities I value my work in the Chris-

tian congregation and Church as the grandest and worthiest."

Indeed, how could a Christian judge otherwise? There is nothing great, truly great, except the great God, in whom, again, nothing is so wonderfully great as the love and grace which He revealed in Christ Jesus. And in the entire world nothing is truly great and glorious except the Church, the unpretentious and despised little flock of those who have acknowledged and accepted the Gospel of the grace of God in Christ. And of all the visible church-bodies none appears so beautiful and so glorious as the Lutheran Church with its pure-as-gold confession of the truth.

It therefore follows that no service on earth is as great and as glorious as the service in this Church and the work for the spreading of the truth with which it has been endowed. Furthermore, and in particular, it follows that of all offices there is probably none more blessed and at the same time more responsible and more difficult than the very office with which we are charged here at the Seminary — to educate preachers who are to build the Church of the pure confession and to disseminate its truth.

At the same time we poor children of men are less fitted and qualified for this great work than for any other office in the world. God Himself must grant us strength and ability as well as the right mind and the right knowledge to do this work. Here in Concordia Seminary no one can

teach anything wholesome or learn anything wholesome unless the Holy Ghost Himself is the Instructor.

From this it follows, furthermore, that all thanks, all honor, and all praise for that which is good and useful in our work are due alone to God, who must here perform and accomplish everything.

As to the friendly words therefore which this evening were tendered me, I can claim none of them for myself. Lutherans deposit all the wreaths plaited for them and all crowns at the feet of the Lamb, who alone is worthy to receive honor and glory and praise from everlasting to everlasting. I accept with gratitude and joy only the friendly disposition and good will which was evinced in the addresses of my dear students, colleagues, and brethren in office, asking them at the same time at all times to preserve to me this attitude.

If I am now to indicate briefly what desires have this evening passed through my mind, I shall mention especially three. First, if it is God's will that I continue to serve in His Church, that He would continue to give me strength and ability to that end, preserve and strengthen in me above all else the right spirit and an unalloyed love for the divine truth; secondly, if it is God's will that I continue to serve Him here in this circle and here at this Seminary, that my dear brethren in office and especially my esteemed colleagues as well as the dear students of this Seminary may continue

to exercise patience and forbearance with me, as they have already richly done for more than twenty-five years; finally, when at last God will open to us all His beautiful, blessed heaven, that He may allot to me and my dear ones in it a cottage, small, modest, and remote, that in all eternity I may as one of the lowliest gatekeepers serve Him in His great, glorious, and holy temple, — as indeed He will do according to His faithful promise.

LIST OF ARTICLES WRITTEN BY DR. F. BENTE.

FOR THE *KANADISCHES VOLKSBLATT*.

1. Die falsche Lehre der Methodisten von der Bekehrung. 1884.
2. Rechte und verkehrte Temperenz. 1884.
3. Ein Wort an die Gegner der Polemik. 1885.
4. Lasset uns nicht verlassen unsere Versammlungen, wie etliche pflegen. 1885.
5. Wozu die vielen Konferenzen? 1885.
6. Was lehren wir von der Gnadenwahl? 1885.
7. Kanzelgemeinschaft mit den Falschglaeubigen. 1885.
8. Der Christ vor, nach und in dem Gottesdienst. 1886.
9. Die Methodisten sind nicht die rechten Juenger Jesu; denn sie bleiben nicht an seiner Rede. 1886.
10. Schrift oder Vernunft — Gottes Wort oder Menschenwort. 1886 und 1888.
11. Schantz und P. Hoffmann. 1891.
12. Inspiration der Schrift. 1892.

DOCTRINAL ESSAYS PUBLISHED IN THE
PROCEEDINGS OF THE CANADA DISTRICT.

1. Die beiden Staende Christi. 1886.
2. Das Amt der Schluessel. 1889.
3. Synodalreden: Tavistock, 1888; Ottawa, 1889;
Logan, 1891; Elmira, 1892.

(Kindness of Rev. F. Malinsky, Elmira, Onatrio.)

FOR THE LUTHERANER.

LENGTHY ARTICLES.

1. Von dem Segen, welchen unsere Gemeindeschulen
stiften. Jahrg. 49 (1893), Nr. 10. 11.
2. Die Christenlehre. Jahrg. 51 (1895), Nr. 6.
3. Die Beichtanmeldung. Jahrg. 51 (1895), Nr.
14. 15.
4. Die Privatseelsorge. Jahrg. 51 (1895), Nr. 18. 19.
5. Die Synodalgemeinschaft. Jahrg. 51 (1895),
Nr. 24.
6. Von Gott und seinen Eigenschaften. Jahrg. 52
(1896), Nr. 3.
7. Das hohepriesterliche Amt Christi. Jahrg. 52
(1896), Nr. 15. 16.
8. Die Erniedrigung und Erhoehung Christi. Jahrg.
52 (1896), Nr. 20. 21.
9. Weihnachten. Jahrg. 52 (1896), Nr. 26.
10. Karfreitag. Jahrg. 53 (1897), Nr. 7.
11. Zum heiligen Weihnachtsfeste. Jahrg. 53 (1897),
Nr. 26.
12. Ostern. Jahrg. 54 (1898), Nr. 7.
13. Von den guten Werken. Jahrg. 55 (1899),
Nr. 5. 7.
14. Das Amt der Schluessel. Jahrg. 55 (1899), Nr.
20—22.

15. Keine Maenner in der Kirche. Jahrg. 55 (1899), Nr. 25.

16. Die Evangelischen oder die Unierten. Jahrg. 56 (1900), Nr. 4—8.

17. Pfingsten. Jahrg. 56 (1900), Nr. 11.

In addition he contributed shorter items, comments on religious current events, for the "Chronik" department, as follows: Vol. 50 (1894), 96 items; Vol. 51 (1895), 39 items; Vol. 52 (1896), 9 items; Vol. 53 (1897), 4 items; Vol. 54 (1898), 7 items; Vol. 56 (1900), 24 items; Vol. 57 (1901), 18 items; Vol. 58 (1902), 6 items. *Total*, 203.

(Kindness of Prof. Paul F. Bente.)

FOR THE HOMILETISCHES MAGAZIN.

Zur Lehre von der Disposition in der Predigt. Jahrg. 20, S. 248—256. 289—301. 374—380. Jahrg. 21, S. 121—128. Jahrg. 22, S. 272—283. 310—314.

Also many sermon outlines were written by him for this monthly.

(Kindness of Rev. B. Selcke.)

FOR THEOLOGICAL QUARTERLY.

1. State and Church in American Colonies. July, 1902, pp. 148—176.

2. Luther on the *A Debito ad Posse* Fallacy in the Doctrine of Conversion. April, 1904, pp. 108—128. July, 1904, pp. 129—156.

FOR LEHRE UND WEHRE.

1. Die Lehre von der Rechtfertigung nach der Apologie. Mai 1894, S. 144—149. Juni 1894, S. 161 bis 171. Juli und August 1894, S. 201—218. September 1894, S. 257—268. November 1894, S. 324—333. Januar 1895, S. 10—17. Mai 1895, S. 135—140. Juni 1895, S. 167—171. Juli und August 1895, S. 209—222. September und Oktober 1895, S. 257—271.

2. Die Stellung der lutherischen Symbole zur Schrift — ein Beweis dafuer, dass unser Bekenntnis die woertliche Inspiration vertritt. Januar 1896, S. 22—27. Februar 1896, S. 33—43. April 1896, S. 107—120. Juli und August 1896, S. 212—225. September 1896, S. 272 bis 278.

3. Welche Bewandnis hat es mit dem Leiden in der Welt? Januar 1897, S. 8—18. Februar 1897, S. 36—44. Maerz 1897, S. 74—81.

4. Woran liegt es, wenn einer Kirchengemeinschaft die lautere Wahrheit des goettlichen Wortes verlorengeht? April 1897, S. 97—106. Mai 1897, S. 137—147.

5. Welches ist die einzige Weise, Zertrennung in der Christenheit zu verhueten und zu heilen? Juli und August 1897, S. 203—217. Januar 1898, S. 5—13. Februar 1898, S. 38—46.

6. Wie unterscheidet sich die Erkenntnis auf natuerlichem und geistlichem Gebiet? Januar 1899, S. 9—16. Februar 1899, S. 33—40. Maerz 1899, S. 65—73. April 1899, S. 106—114. Mai 1899, S. 129—138. Juli und August 1902, S. 201—214. September 1902, S. 257 bis 264. Dezember 1902, S. 356—365. Juli und August 1903, S. 201—214.

7. Der Religionsunterricht in der modernen Paedagogik. Juli und August 1899, S. 193—218.

8. Evolution. Juni 1900, S. 164—170. Juli und August 1900, S. 217—239.

9. Zugestaendnisse und Angriffe der Unierten. November 1900, S. 329—338. Dezember 1900, S. 353—364.

10. Religion in den Staatsschulen. Maerz 1903, S. 65—74. April 1903, S. 109—118. Juni 1903, S. 169 bis 181.

11. Vorwort. Januar 1904, S. 1—20.

12. Die Inspirationslehre in der lutherischen Kirche Amerikas. Mai 1902, S. 129—138.

13. Luthertum und Amerikanertum. November 1902, S. 321—327.

14. Vorwort. Januar 1903, S. 1—15.

15. Der gegenwaertige Kampf auf dem Gebiete der Assyriologie. Januar 1903, S. 16—21. Februar 1903, S. 45—50.

16. Leo XIII. September 1903, S. 257—275.

17. Bibel, Evolutionismus und die Wissenschaften. Mai 1904, S. 215—223.

> 18. Was lehrt Missouri von der Analogie des Glaubens nicht? Juli und August 1904, S. 332—365. Januar 1905, S. 18—30.

19. Was lehrt das lutherische Bekenntnis vom Wesen des rechtfertigenden Glaubens? September 1904, S. 385 bis 405. Oktober 1904, S. 456—467.

20. Warum koennen wir keine gemeinsamen Gebetsgottesdienste mit Ohioern und Iowaern veranstalten und abhalten? Februar 1905, S. 49—53. Maerz 1905, S. 97 bis 115.

21. Das Korrelat des rechtfertigenden Glaubens. Juli 1905, S. 289—294. August 1905, S. 337—353.

22. Die neue und die alte Lehre der Ohiosynode von der allgemeinen Rechtfertigung. September 1905, S. 385 bis 400. Oktober 1905, S. 447—467. November 1905, S. 490—508.

23. Der notwendige Zusammenhang zwischen dem Glauben und seinem Objekt. Dezember 1905, S. 529 bis 543.

24. Vorwort. Januar 1906, S. 1—9. Maerz 1906, S. 106—119. April 1906, S. 160—173. Mai 1906, S. 193—211.

25. Woher hat der Glaube das, dass er gerecht und selig macht? Juni 1906, S. 241—260. Juli 1906, S. 303 bis 313. August 1906, S. 345—358.

26. Die intersynodale Konferenz in Fort Wayne. Dezember 1906, S. 529—545. Januar 1907, S. 18—33. Februar 1907, S. 77—87.

27. Vorwort. Januar 1907, S. 1—11.

28. Die Oktoberbeschlüsse der Breslauer General-synode. März 1907, S. 97—112.

29. Hat sich Luther zum Synergismus Melanchthons bekannt? November 1907, S. 481—493. Januar 1908, S. 11—29. Februar 1908, S. 49—79. Mai 1908, S. 193 bis 204. Oktober 1908, S. 433—440. November 1908, S. 490—500. Dezember 1908, S. 546—551. Januar 1909, S. 14—25.

30. Sätze über Lebensversicherung. Juni 1908, S. 241—247.

31. Thesen Dr. Walthers vom Jahre 1864 über Kirchenordnung und Kirchenregiment. Januar 1909, S. 1—14.

32. "*Regeneratio Inchoata*." Februar 1909, S. 49 bis 63.

33. Dr. Stelhorns synergistisches Bekehrungsvorstadium. März 1909, S. 97—115.

34. Zur Lehre von der allgemeinen Rechtfertigung. April 1909, S. 156—161.

35. "Aufgefahren gen Himmel, sitzend zur Rechten Gottes, des allmächtigen Vaters." Mai 1909, S. 193 bis 197.

36. Die Zwickauer Thesen über die Reform des Religionsunterrichts. Juni 1909, S. 241—255.

37. "Der Schweizer Taktik gegen Luther im Sakramentsstreit." Oktober 1909, S. 433—454.

38. "Der neuentdeckte Roemerbriefkommentar Luthers aus dem Jahre 1515/16." Januar 1910, S. 14—38.

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40. Vorwort. Januar 1911, S. 1—9.

41. Walthers Verdienst um das *Sola Scriptura*.
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42. Etliche Paragraphen ueber die synergistische
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45. "*Dolos et Mendacia ac Lapsus Nostros*." Lu-
thers Brief vom 28. August 1530 und Grisars Verleum-
dungen. Maerz 1913, S. 97—113.

46. Moderner Unglaube in der Generalsynode.
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50. Neumalthusianismus. September 1914, S. 385
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52. Das antike Weltbild und die moderne Apolo-
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54. Luther ein treuer Bekenner seines Heilandes.
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55. Lutherischer Bund und Allgemeine Ev.-Luth.
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57. Lehrbasis der Generalsynode seit 1913. Januar
1916, S. 1—7. Februar 1916, S. 58—69.

58. "Sind die Wunder des Urchristentums ge-

schichtwissenschaftlich genuegend bezeugt?" August 1916, S. 337—370.

59. Das allgemeine Priestertum und das Amt von Gemeinschafts wegen. Oktober 1916, S. 437—450.

60. Der Verfall des kirchlichen Gesanges unmittelbar vor der Reformation. November 1916, S. 484—491.

61. The United Synod of the Evangelical Lutheran Church in the South. Januar 1917, S. 7—16.

62. Gesetz und Evangelium: Busse und gute Werke. (Vornehmlich nach Artikel IV, V und XI der Konkordienformel.) Juni 1917, S. 241—276. Juli 1917, S. 298—325. August 1917, S. 349—373.

63. Der Reformator. Juli 1917, S. 289—298.

64. "Die Wort", wie sie lauten." August 1917, S. 337—349. September 1917, S. 403—407.

65. Ueberblick ueber die ersten Anfaenge und Niedergaenge des amerikanischen Luthertums. Juni 1918, S. 250—281. Juli 1918, S. 289—319. August 1918, S. 337—366.

66. Romanisiert der zehnte Artikel der Augustana und der Apologie? September 1918, S. 385—399.

67. Die Schmalkaldischen Artikel und der Traktat Melanchthons. Oktober 1918, S. 433—462.

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70. Die Apologie der Augsburgischen Konfession. Dezember 1918, S. 529—565.

71. Die Antitrinitarier der Reformationszeit und das lutherische Bekenntnis. Februar 1919, S. 49—80.

72. Das Konkordienbuch. April 1919, S. 145—157.

73. Die Nazarener oder Neukirchlichen. April 1919, S. 157—169.

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75. Melanchthons Aenderungen der Augsburgischen Konfession. Mai 1919, S. 209—217.

76. Ein Kapitel aus der jesuitischen Polemik gegen die Augustana. Mai 1919, S. 218—231.

77. Die beiden Katechismen Luthers. August 1919, S. 337—373. September 1919, S. 385—417.

78. Vereinigung evangelisch-lutherischer Freikirchen in Deutschland. November 1919, S. 501—504.

79. Kundgebung des "Lutherischen Bundes." November 1919, S. 504—509.

80. Die deutschen Missionare in Indien. Dezember 1919, S. 529—548. Januar 1920, S. 10—36.

81. Die Irvingianer oder die Apostolischen. Januar 1920, S. 1—10. Februar 1920, S. 49—66.

82. Die Leipziger Missionen in Afrika. Februar 1920, S. 66—87. Maerz 1920, S. 119—125.

83. Luthers Offenheit und Wahrhaftigkeit. Maerz 1920, S. 97—119.

84. Massenauswanderung aus Deutschland. April 1920, S. 160—166.

85. "Schrift und Bekenntnis." April 1920, S. 167 bis 177.

86. Der zweite Artikel der Augustana und der Apologie: Von der Erbsuende. Mai 1920, S. 193—205. Juni 1920, S. 253—270.

87. Zum Thema "Mann und Weib." Mai 1920, S. 224—226.

88. Was Luther 1511 in Rom gesehen und gehoert hat. September 1920, S. 400—415. Oktober 1920, S. 452—465.

89. Der Lutherische Bund. November 1920, S. 494 bis 513.

90. Luthers Selbstlosigkeit. Dezember 1920, S. 537 bis 554.

91. Rom zur Zeit der Romfahrt Luthers. August 1921, S. 225—235. September 1921, S. 270—276. November 1921, S. 335—341.

92. *The United Lutheran Church* und das *Federal Council*. August und September 1922, S. 248—257.

93. Das Luthertum in Kongresspolen. August und September 1922, S. 258—265.

94. Die Flidnersche Mission in Spanien. August und September 1922, S. 265—271.

95. Delitzsch, Harnack, Sellin — ihre Stellung zum Alten Testament. Oktober und November 1922, S. 308 bis 324.

96. Hochkirchliche Vereinigung in Deutschland. Januar 1923, S. 6—13.

97. Pastor Clausen und das Konsistorium in Kiel. Februar 1923, S. 33—43.

98. "*Ulos Leiristae* — Ausser dem Lager." April und Mai 1923, S. 97—109.

99. Vom Niedergang der Unitarier. April und Mai 1923, S. 110—115.

100. Ein gutes Bekenntnis auf dem Lutherischen Weltkonvent in Eisenach. Dezember 1923, S. 360—364.

ALLERLEI GEDANKEN.

Sola gratia, sola Scriptura! Das ist die Parole. *Sola* hat den Ton. Auch der Heide redet wohl von *gratia*, auch die Papisten, auch die Synergisten usw. Aber das *sola* leugnen sie. Unsere Gegner lassen das *sola* aeusserlich stehen. Aber, sagen sie, man

darf es nicht zu sehr pressen. Wir sagen: Ein *sola*, das man nicht pressen kann, ist gar kein *sola*.

Freie Denkweise in der Theologie fuehrt zu einer liederlichen Lebensweise.

Die christliche Gemeinde ist eine Monarchie, sofern Christus, im Wort und Sakrament gegenwaertig, ihr alleiniges Haupt ist. Sie ist Demokratie, sofern alle Glieder gleiche Rechte haben und keins dem andern unterworfen ist.

Wissen und Glauben sind nicht dazu da, einander aufzuheben, sondern einander zu ergaenzen.

Wenn die Geister aufeinanderplatzen, ist das Resultat in der Regel nicht groessere Klarheit, sondern groessere Bitterkeit.

Wer nichts erworben hat, hat auch nicht, was er besitzt. Eigenes, angestrongtes Denken fuehrt zum geistigen Eigentum.

Regiert ein Gott der Liebe die Welt? Aus der Natur lernt man das nicht. Dazu ist die Offenbarung noetig. Auch die Geschichte lehrt das nicht, sondern nur das Christentum und seine Geschichte.

Das Gefaehrlichste fuer eine Sache sind schlechte Beweise. Mit dem schlechten Beweis faellt fuer viele auch die gute Sache, und jeder Schlag gegen den schlechten Beweis wird empfunden als ein Schlag gegen die Sache selbst.

Gute Meinung ist laengst nicht immer gesunde Meinung.

Kein Mensch will von Natur so selig sein, wie man doch allein selig sein kann, das heisst, durch Busse, Wiedergeburt, Glaube, Heiligung. So will nur der selig sein, der ein Christ geworden ist.

Glauben ist nach der Schrift ein festes Fuerwahrhalten dessen, das man weder sehen noch verstehen kann, wie zum Beispiel die Wunder. Der Rationalismus stellt den Grundsatz auf: Was ich nicht verstehe, kann ich auch nicht glauben. Rationalisten: Was der Mensch nicht definieren kann, das ist nicht da.

Die Geschichte selbst ist uns nicht zugaenglich, nur Quellen, die uns aber nur sagen, wie ihre Urheber die Geschichte glaubten sehen zu muessen. Wo bleibt hier das Wissen? Es fehlen uns die nackten Tatsachen.

Ungezaehlte Mengen von Menschen haben fuer ihre religioese Stellung kein anderes Fundament als die Ansichten der Gelehrten.

Wir Missourier sind auch zuerst Lutheraner, dann Amerikaner und dann Deutsche. (1918.)

Wie sich etwas entwickeln wird, und gar der Mensch, wer kann das sagen?

Gegen den Tod ist kein Kraut gewachsen; aber gegen die Todesfurcht gibt es ein Mittel.

Wer heutzutage vorbeigeht an den Tatsachen — Wahrheiten des Heils —, bei dem ist etwas faul. Nichts genuengt als ein klares Bekenntnis zu ihnen.

Wo es sich um eine Sache handelt, die der ganzen Synode zugute kommt, da darf eine Gemeinde und ein Pastor nicht an sich denken.

Der Dreibund zum Schutz der Jugend: Familie, Schule, Kirche.

Es waren erbaermliche, winzige, kleinliche Dinge, die in Perry Co., Mo., vor sich gingen — aber was hat Gott aus ihnen gemacht!

Was unsere Synode ist, verdanken wir naechst Gott vornehmlich unsern Vaetern — *self-sacrificing men*.

Die Kirche bringt nicht Kultur- und Zeitpredigt; sie zieht ihre Kraefte aus der Ewigkeit und will den Menschen mit der Ewigkeit verbinden.

Alles liegt an Gott. Er erweckt die Fuehrer und neigt den Willen des Volkes.

Die Religion will nicht bloss erlebt, sondern auch gelebt sein.

Jedes gute Werk eines Christen ist ein Triumph des Glaubens ueber den Unglauben, des Geistes ueber das Fleisch.

Luther will weniger gelobt und fleissiger gelesen sein.

Jede Lehre, mit der man nicht Ernst zu machen sucht, ist schlimmer als nichts: sie fuehrt zum allgemeinen Indifferentismus.

Manchmal ist eine treffliche Fragestellung mehr wert als eine lange Abhandlung. Oft ist der Titel eines langen Buches das Lehrreichste.

Wenn Gott will, dass ich leiden soll, wie darf ich bitten, dass er mich davon befreie? Der Zweck des Leidens ist oft eben die Bitte um Befreiung. Gott gibt uns Anlass zum Beten.

Wer etwas Apartes, Besonderes, sein will in seinem Wesen, seinen Gedanken, seinem Stil usw., der wird zum Kuriosum, zum *freak*, und gehoert nicht ins praktische Leben, sondern ins Museum.

Gedanken haben heisst noch nicht ein Denker sein. Gedanken sind Bausteine, oft ganz unbehauene Bausteine.

Wo Suende, da Tod. Wer sich vergeht, muss vergehen.

Niemand ist so gross und stark und gesund und mutig als der Christ, welcher glaubt, dass Gott, der Allmaechtige, sein Gott ist.

Religioeser Sinn macht nicht unwissenschaftlich, sondern scharfsichtig und klar.

Nicht viel wissen, sondern klar sehen!

Die Materialisten vergessen, dass sie nicht bloss ein Gehirn, sondern auch ein Gewissen haben.

Die moderne Theologie steht gar nicht fest. Sie hat nichts von der Form und nichts von der Materie der Theologie, nichts vom Prinzip und keine einzige Lehre.

Den Mund kann man wohl halten, aber nicht die Vernunft.

Wenn die Uhr alt wird, so muss man mehr Ge-

wicht anhaengen, damit sie nicht stehenbleibt. So muss auch Gott oft dem Christen ein neues Kreuz auflegen, damit sein Glaube nicht erstickt.

Laternen soll man nicht verbieten, weil sie von Dieben gemissbraucht werden; und die hoehere Kritik soll man nicht verwerfen, weil sie vom Rationalismus gegen die Bibel gemissbraucht wird.

Die wahre Einheit der Kirche ist kein mechanisches Preisgeben und blindes Unterwerfen der Individuen, sondern Einheit des Geistes, wirkliche Harmonie der Individuen.

Die Wissenschaft spricht, und der moderne Mensch erstirbt in ehrfurchtsvollem Erstaunen vor ihrer Allmacht! Der Goetze des modernen Menschen ist die Wissenschaft.

Niemand ist staerker, als wer sich seiner Schwaechе bewusst ist; nur der kann in Gott stark sein.

Durch Majoritaeten kann man zwar feststellen, was die Mehrheit wuenscht, aber nicht, was recht, wahr, weise oder tunlich ist.

Mit unserer Kultur bleiben wir nur zu Hause; aber unser Christentum sollen wir den Heiden bringen.

Der Unglaube bildet sich ein, mit einem Hauch alle Lichter des Himmels ausgeloescht zu haben.

Die modernen Theologen schaemen sich dieser Lehre, der *satisfactio vicaria*, und koennen sie nur so loswerden, dass sie die Verbalinspiration leugnen.

Von jeder Bibellehre, die der Vernunft zuwider ist, gilt: "Let God be true, but every man a liar."

Der Glaube ist ein Geheimnis, das ich mit meinem Gott teile.

Fromm reden und dann tun, was man will, das ist die Weisheit der Welt.

Aberglaube ist grundloser Glaube.

Luther als Missionar. Wenn der Drang, andern das Heil zu bringen, das man selber in Christo erfahren hat, Missionssinn und Arbeit in demselben Interesse Missionsarbeit ist, so hat es nach Paulus nie einen grösseren und eifrigeren Missionar gegeben.

Nicht ein "Erlebnis", sondern die Bibel hat Luther zu dem gnaedigen Gott gefuehrt.

Die Liberalen, wie sie selber bekennen, stehen genau so wie Tom Paine, Bob Ingersoll, Lessing und Spinoza.

Schlimmer als die Liberalen selber sind die vielen, die sie dulden und als christliche Brueder behandeln. Das ist schlimmer als Gott und dem Mammon dienen. Das heisst Jesum und Judas, Gott und den Teufel zugleich umarmen.

Alles kommt darauf an, in welcher Gesinnung man zur Kirche geht. Ist der Zweck Unterhaltung — da ist der Zirkus besser.

Wenn zwei auf einem Pferde reiten, so muss der eine hinten aufsteigen. Ohne Ueber- und Unterordnung geht's in der Welt nicht.

Gerettet werden kann der Mensch nur nackt, und wenn er alles eigene von sich wirft.

Lehrentwicklung gibt es nicht im eigentlichen Sinn. Die Wahrheit ist ewig dieselbe. Veritas non diversa, sed semper eadem.

Der beste Beweis fuer die Wahrheit der Bibel ist der ungeheure Kampf wider sie. Warum greifen die Gegner nicht die heiligen Buecher anderer Religionen an?

Die Kirche ist Gottes Heer; das Papsttum ist das Heer des Papstes.

Die Vernunft ist sich selber ein Raetsel, und sie mag ihren Hals strecken, so lang sie will, nie wird sie ueber ihr eigen Haupt hinwegzusehen vermoegen.

Der christliche Geist besteht darin, dass man nicht nur die christliche Wahrheit hat, sondern auch den Drang, sie zum gemeinen Gut zu machen. Das ist die Wahrheit in der Liebe. Das ist Missionsgeist.

Die moderne Theologie geht von dem unsinnigen Satze aus: Was ich nicht erleben, erfahren kann, das kann ich auch nicht glauben. Damit fallen alle historischen und mathematischen Wahrheiten.

*Wir sind auch fuer Nacktkultur, aber nicht in der Kunst, sondern in der Wissenschaft, insbesondere in der Theologie. Die nackte Wahrheit, die Wahrheit *nude!* Und doch, auch hier*

gibt es ein Kleid, das Kleid der Liebe; ja, die Wahrheit in der Liebe.

Die Philosophie ist die Wissenschaft, die das meiste wissen will von Dingen, ueber die man am wenigsten wissen kann.

Die profangeschichtliche Methode leugnet das Uebernaturliche in Jesu und setzt sich somit in Widerspruch mit dem Selbstzeugnis Jesu.

Der Weg zu Jesu ist nicht die profanhistorische, wissenschaftliche Forschung, sondern der Glaube, das innere Erleben der goettlichen Wahrheit.

Mit der Gottheit Christi ist dem Christentum die Sprungfeder genommen. Zu den hohlsten Koepfen gehoeren die, welche das Christentum der Vernunft annehmbar machen wollen durch Verstuemmung der christlichen Lehre.

Die Bibel will gelesen, nicht bloss angelesen, sondern durch und durch gelesen und studiert sein.

Liberalismus und Libertinismus gehen Hand in Hand. Wer sich von der Bibel nicht mehr den Glauben vorschreiben lassen will, wird sich auch gegen die Ethik der Bibel auflehnen.

Damit richten wir nichts aus, dass wir das Lob unserer Vaeter singen, sondern dass wir an andern tun, wie sie an uns getan haben. *You cannot beat the combination: 1. Christian faith; 2. common sense; 3. enthusiasm.*

Den Katechismus hat mir Wyneken zum Verstaendnis gebracht, und von dem Tage an war ich Kritiker nach einem festen Prinzip.

"Die Apostel und Propheten haben, was sie geschrieben, geschrieben, weil es wahr ist; nicht aber ist es wahr, weil sie es geschrieben haben." Wir Missourier glauben beides.

GLEANINGS.

The old Gospel for the new age! (A good slogan.)

Christ sounded forth the trumpet that never blows retreat.

Jelly-fish Christians have opinions without convictions and prejudices without principles.

If failure comes, may it find our sword broken at the hilt!

Most men are mastered by the mob or multitude, not by God and His Word.

A truth not able to overcome falsehood is not worth believing in.

Practise sustained and accurate thinking.

Salvation of the elect is God's real purpose in the world. Civilization, culture, morality, science, etc., is but an accidental by-product.

All by truth and nothing by trick — the only correct method.

The Gospel makes you feel like a child that fears and expects punishment and receives forgiveness and kindness instead.

Faith does not make a truth; it realizes it.

There are strings to thoughts; the only question is, Are the thoughts pearls or beads?

The Yankee is the great leveler of the world. He dug down all the mountains of caste and class, aristocracy, etc.

Dr. Stoeckhardt was a master mind, who handled his subject with the skill of a past master. He drew from the depths of a well filled to the top. He had the quiet ease of the man who masters the situation.

A good general knows how to marshal his troops to make them most effective; a good orator or preacher his arguments in the same way.

You will never cure your brother of his errors by sneering at him.

Books should be well chosen and read carefully, not devoured. Study is like a good dinner: Choice food, long mastication, etc. Digestive method of study.

A man is unfit to teach who is but the echo of his text-book.

The scholar does not follow. Discrepancies drive him to the sources.

Nature displays herself in vain when man is absent. She is appreciated only by man. Man is logically prior, though chronologically posterior, to the nature in which he lives.

Art anticipates the development of nature. It shows what nature ought to be. It transcends the perfections in nature and of the human form.

Art is essentially not imitation of nature, but criticism of nature.

The easiest way for the devil to conquer a Christian is to dare him to do something wicked. He will do it in order not to appear as a coward.

Be nothing before God, in whom you live and move and have your being; but hold your own before men.

Hell. Many people do not believe in hell because they know, if there is a hell, they certainly will get there. After they have made themselves full-fledged candidates for hell, they deny it.

The modern liberal theologians make of God a modern, sentimental, neurotic, hysteric woman.

If you want God to accompany you, walk in His way. You cannot expect Him to go your evil way.

My students are my books and letters; for them I live and labor. May God bless my contribution to the effectiveness of Concordia Seminary's output of preachers!

Don't forget that interpretation is frequently misinterpretation.

Christ's view of true greatness. Nothing is great but service; not exacted service, but ready service; not being served, but serving. Mark 9, 35.

Let your light shine — but not on yourself.

Intellectual training, even entirely apart from religious training, is conducive to civic and external morality. Every religion embraces conscience and

the Moral Law. The true religion does not make civil righteousness its object, yet is more conducive to it than any other.

Grace — faith — Christ — sola gratia — sola fides — sola Christi satisfactio vicaria — such is the key-word sounded by Luther and Missouri.

The divinity of God's Word can be demonstrated as little as God Himself.

Biblical investigation — yes. Biblical criticism — no.

The writers of the Bible did not seek honors for themselves. That cannot be said of modern critics.

A theology that does away with the Old and the New Testament has sawed off the limb on which it is sitting.

If to explain means to show the essence proper and the real how and why, science has explained nothing.

A man's body cannot live on inorganic matter, so the soul cannot live on the stones of scientific facts and data.

Use your faculties, and you will keep them. Your brain will soften if you fail to use it.

The true value of a teacher is shown not so much by what he teaches as by how he teaches.

No man has a right to be content with fruitless work.

Duty well done, that is success.

Jealousy is an admission of weakness. Only small spirits are jealous.

Some "*pillars*" of the Church ought to be called pillow-shams.

The Lutheran Church is a manly Church; it draws men.

The natural distaste for the Gospel the Gospel itself must conquer.

What an easy mark a man is after you have gained his confidence!

Scientists, savants, theologians, etc., are divided into two classes, of which the one holds that the other consists of idiots, fools, and rascals.

Some Christians are like artesian wells, always bubbling over with something refreshing. Others are like cisterns, stale at best.

The natural man is the most unnatural man; the spiritual, regenerated man is the truly natural man.

The Church's religion is fixed, not fluent; man does not change, and God does not change.

Politeness of many Germans. They cannot think and act in terms of equality, mutual respect. They never know anything but superordination and subordination — no coordination.

Understand, and you will forgive. To know makes merciful. The Lord knows what weak vessels we are.

We all need an occasional mental and spiritual

toning up, which can be gained only by coming into contact with other active, glowing personalities.

Pulpits should not be filled with latitudinarians nor platitudinarians nor attitudinarians, but with men of conviction.

The tragedy of the age is the conflict between the flesh and the spirit.

The way to inaugurate a reform is to begin with yourself.

A "moral" man is a man without any knowledge of sin and grace.

Our God is no blind fate, but a true Father.

The great object of this life is to find and adjust your relation to God, men, and the world at large. The place you found here cannot and will not be changed hereafter. Hence the tremendous import of this life.

If evolution is right, then real democracy is false, and the cream of society must keep the common rabble in subjection.

What Missouri (Synod) needs is prayer that we be delivered from lukewarmness into a spirit of daring and loyalty to the point of sacrifice.

Missouri. Ours is indeed a taut orthodoxy — strict. But taut and plumb!

To this day Luther refuses to go down into history — forgotten.

No more than nature will ever copy art, no more will God govern the world according to our plan.

Our modern professors and pedagogs live in a fool's paradise, imagining that man will always do the right thing naturally, if only you can make him see the right thing.

Pay and obey, such are the privileges of Catholic laymen.

Liberals and scientists certainly have no reason to scoff at Christianity. What they are they owe nine-tenths to Christian civilization. Would they prefer to be the product of Chinese, Japanese, Indian, or Mohammedan civilization? What would they amount to if they were?

Liberalism in all its features is not a new interpretation, but a flat repudiation of the Bible statements. The exegesis of Liberalists is malpractise.

A State must either control the criminals or be controlled by them. The *Church* must either control or expel the Liberals or be controlled by them.

Get old if you choose; but do not expect everybody to be old with you or get old because you are getting old.

Orthodoxy in the spot-light, in the limelight, in the search-light. (Not a bad title.)

In Missouri (Synod) all pulpits are tuned to the same key: *sola gratia* — *sola Scriptura*. May they never get out of tune!

The Bible fits man like a glove — it is self-convincing. Having read the Bible, a heathen exclaimed: "Whoever made this book made me!"

You cannot cast it aside without the feeling that it is the truth you have rejected.

Lutheranism inculcates principles and leaves the rest to the people and conditions. Moral and religious principles — that is our limit. Where the moral ends, we shut up; where it begins, we open up.

Do not become stationary. Grow. Plant yourself in a bigger pot every year.

Young Christians and young congregations must be given time to learn the art of giving. It takes at least three years before a lamb will produce a full clip.

Not force, but truth alone destroys error. You might as well destroy microbes with clubs as error with force.

Whoever will not be just cannot be free. Justice and freedom always go together.

I feel like Luther: If I could save the entire world by telling a lie or disobeying God, I would not do so.

Pending solution of all the critical theological problems, Christians just go on reading and believing their Bible and trusting in Christ for their salvation.

You cannot serve God and Mammon or divide your time, your moneys, etc., between them. If you fail to Christianize your entire life, you will secularize it.

Genius is perspiration, not inspiration.

Fiction tells lies and admits it; history tells lies and denies it.

I am going to be able to face Luther and Walther saying: I made a serious effort in maintaining your theological position in doctrine and practise.

Education versus Regeneration. You can educate a parrot, etc.; you can bring out all the latent possibilities. That may be done with man, too. He will become a highly cultured and refined being. But you cannot attain the height of true fear, love, and trust in God by mere education. You cannot eliminate enmity toward God. This can be done only by the regeneration of the Holy Spirit. "Except a man be born again," etc. This is brought about by education in God's Word.

We know facts and truths, but learn doctrines.

Faith is good in religion, but not in business. In religion we have God's Word; in business, man's word. Faith in religion and sight in business.

Dr. Pieper's Christliche Dogmatik. It was written by the right man, at the right time, in the right way. It leaves for the reviewer nothing but reiteration, emphasis, and enthusiastic acclaim.

No amount of intellectual superiority can atone for moral inferiority.

A country is bankrupt when its gold is exhausted. A Church is bankrupt when it has lost the gold of the Gospel-truth, the Christian truth.

Missouri (Synod) is still strong, not only on fundamentals, but on all doctrines of the Bible.

The scientist first believes, then tests: hypothesis — proof. That is just what Christianity demands: Believe and test the truth of Christianity, give it a trial; it will convince you.

You cannot meet modern science with wooden sticks, toy-pistols, or tin cans, but with the Word of God alone. Let the Bible shine.

Mirth is the greatest medicine ever discovered. As long as you are able to enjoy a good joke, you need not fear for your sanity.

The combined wisdom of the people, is it more than the wisdom of the few? Can wisdom be added?

Religion is preeminently a thing of thought.

The education offered in our Lutheran parochial schools should be shot through and through with religion.

What men mostly need is not power, but control of the power they already have or may have. Control your machine — brain, heart.

Overcome the world, not by despising it, but by controlling and using it for the interest of God.

Dr. Pieper's birthday, the 21st of June, the longest day in the year. May his be the longest life in Missouri and the longest service in Concordia Seminary!

Concordia Seminary, after competitive basket-

ball was gone, was like the school in Goldsmith's *Deserted Village*, where all the boys laughed with "counterfeited glee at the master's jokes."

We are all gifted men — we have not one thing that was not given to us.

Our age, even its churches, is poisoned by the fangs of indifferentism, unionism, Liberalism, secularism, sensualism — just like old Rome.

Dr. Walther was not one in a thousand, but one of a thousand.

Nature offers the physical forces, our soul the intellectual force to utilize the physical forces. God's Word offers the spiritual force to do so from the right motives and for the right purpose.

The chief charge against modern theology is: "They have taken away my Lord, and I know not where they have laid Him."

The spine of a Church is her doctrinal and confessional basis; it is the index to her body and the key to her health. Get your confession right, and your Church will be right. That is what Missouri (Synod) believes. If there is any trouble, the confession must be wrong.

Criticism not based on knowledge is nothing but prejudice.

Complaining of too much work is but a masked form of bragging.

Keep busy in helping the man below you, and you will find no time to envy the man above you.

Concordia Seminary is a veritable broadcasting station of the Gospel to all the world.

Not a particle of real scientific blessing would be lost if all scientists were true believers in Christianity. We could foretell all the eclipses, cure all sickness, etc., that we do now.

No Church is worth while that has abandoned the manger and the cross, incarnation and atonement. With these doctrines the Church stands for the most tremendous facts in history; without them it is an impostor.

Liberal theology, instead of coming out openly, lays about itself an impenetrable smoke screen to avoid detection.

The Missouri Synod is a proof that the Church need not become liberal in order to live and prosper and grow. Modern Protestants no doubt are for the most part a contemptible lot, with leanings to Rome or to infidelity.

The rarest thing in the world is not knowledge, but the ability to use it — wisdom.

Unless you keep it refreshed, all your knowledge will quickly become overladen with the dust of daily work.

Many who see in themselves the faults of the great agree that they themselves are great.

What we are in need of everywhere are forceful individuals who dare to differ.

Criticism, to be of any value, must be constructive, i. e., must show a better way.

Missouri (Synod) is both inclusive and exclusive; inclusive, embracing God, the truth, and all true Christians; exclusive, excluding all errors, heresies, open denying of God and the devil.

Orthodox religion, — you may flout it, and you may scout it, but you cannot rout it. True of Lutheranism.

The Gospel transposes the still sad music of humanity, the wail of a burdened conscience, from a minor to a major key.

War to end war — the fatuous slogan of a pagan civilization.

Our blessing — the blessed Gospel in the land of the free.

We study a subject, but see, observe, and analyze an object.

Moral life is never the product of a series of prohibitions.

Doctrines are food for the soul. False doctrines and unsound principles will corrupt your soul just as rotten food will affect your body.

The New Testament Church is a theocracy or Christocracy and in no sense a hierocracy. Hence in all external matters it is a democracy. One is your master, Christ!

It is not science, but scientists that are in conflict with the Bible.

Like Christianity, Lutheranism has nothing to fear except not to be sufficiently understood. Know it, and you will love and believe it.